University of Alberta

Through the "I" of the Education Professor

by

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Abstract

Contemporary academic work has been characterized as academic capitalism—professors must be entrepreneurial in accessing funding necessary to conduct research that is highly prized by their institutions, as they value and reward knowledge production. This environment proves complex for professors of education, as they also must serve their professional publics through excellence in teaching and service. The challenges associated with meeting these parties' varied expectations can leave professors experiencing work overload and stress. This stress is significant for university administrators, because in many ways, professors *are* the university. They remain the single strongest route through which universities accomplish their missions. Understanding professors' perspectives is a logical foundation for enacting policy decisions that foster wellness. Their vitality must be a priority for university administration. Using qualitative methods rooted philosophically in poststructuralism, I interviewed 10 professors of education at a Canadian research intensive university. I explored how these education professors understood and related to their work, what their reactions to the professorship (as they understand it) were, and finally, how their sense of self or identity was affected by their work conditions. While the literature led me to expect that these professors' reaction to working in the complexities of a knowledge economy would be stress, the participants displayed something much more: namely, feelings of diminishment, dehumanization, and alienation. It was clear that professors' sense of professional self could become intensely pressurized. Professors in this study all verbalized a stance of resistance grounded in what they valued. They displayed authenticity. The participants' main critique circled around the highly problematic nature of what constitutes "meritorious work", the machinations of evaluation, and how that goes against their core values. They wanted to see change that incorporates a valuing of community and shared purpose into the conceptualizing of "merit". This study's implications for further study include exploring chairs' and deans' perceptions surrounding the problematic nature of faculty evaluation, and whether the professional values the professors articulated can make the evaluation process more authentic. Recommendations for practice include utilizing the core principles of transformational and spiritual leadership to enhance the vitality of education professors.

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CHAPTER 1: INTRODUCTION

In over a decade of continuous post-secondary study, I have had the opportunity to interact with a significant number of academics as they went about their work in teaching, research, and service. Due to my additional involvement in the provision of student services, representation of students on both department level and university level decision-making bodies, and participation in academic appeal board hearings, I have been able to observe and consider professors in a somewhat more intimate light than the student who engages solely in the formal aspect of his/her university education. I was once interested only in what the professor could provide for me in my learning effort. When I began to consider the professorship as a career, I became intrigued with the general question: "How do professors perceive themselves and their work?"

This question became a personal, keen, and urgent interest during my MA, when the whole population of my former department was adversely affected by painful upheaval. The department was merged with other units in the faculty twice in two years, and demerged and shuffled again a year later. All of this reorganization was quite forcefully imposed by the central administration of the university, which was having to deal with steep provincial budget cuts and the mandate to be efficient and effective with decreased resources. I was a student representative on two bodies directly involved in the process, and I was appalled by two things:

first, that the affected faculty members were simply not given adequate input into the circumstances that were about to affect them so deeply; and second, the units in the university that were not affected were ones that were more financially independent because they developed products for the public market. Statements made in these meetings showed a blatant and in fact rude devaluing of humanities' disciplines. These meetings frequently resulted in all out shouting matches about whose discipline was more important and deserving of funds. The new department's meetings continued to be marred by this upheaval.

Students were, of course, directly affected by this situation, not only in terms of a more brutal competition for assistantships, but also in terms of their relationships with the faculty. The professors all seemed bitter, stressed, and resentful; stress related illnesses and consequent absences were rampant. They could not teach or advise us well. The most dramatic moment came when the chair was whisked away by ambulance after collapsing in his office from a stress induced neurological disorder. Amid the chaos, the faculty tried to handle the immense stress—each in a different way—but all kept mournfully repeating a single mantra in their conversations with me: "It shouldn't be like this." The department was permanently disbanded in July 2003.

The larger social conditions that brought about the drama illustrated above are discussed in the literature about the current state of higher education. This literature is presented in Chapter 2. Here, I offer, in an abbreviated form, some of that literature's understandings on the socio-economic forces that precipitated what I experienced, as well as some effects on academic staff.

Slaughter & Leslie (1997) submit that academic work has undergone a revolution due to globalization and marketization; they call the new reality of professorship academic capitalism. Universities, once autonomous in their pursuit and dissemination of knowledge because of secure federal funding, are now in a different relationship with the market. The rules of the market—namely emphasis on supply and demand, competitiveness, products and productivity, drastic cost cutting, and the constant search for new markets—have changed the codes of work, power, pay, incentives, rewards, and prestige among academics. These emphases constitute a neo-liberal ideology. Fisher & Rubenson (1998) track the history of declines in federal funding for universities in Canada, and analyse the trend towards valuing training over learning that comes from this prevailing neo-liberal ideology, specifically the perceived need for human resource development. Buchbinder & Rajagopal (1996) explain the nature of the Canadian federal government's cutback to post-secondary education, and add that multinational corporations hold sway in internal university politics due to the disciplines they favour funding. Consequently, the humanities no longer have the political capital they once did.

The literature that concerns itself with the *effects* of the above noted social and economic forces is quite broad. Work overload and stress is a new harsh reality for many faculty (e.g., Meyer, 1998; Thorsen, 1996; Tytherleigh, Webb, Cooper, & Ricketts, 2005; Winter, Taylor, & Sarros, 2000) as they grapple with the 'trickle down' effects of less government funding. Even though work overload was foreseen in the literature some 20 years ago, it was attributed to role confusion and time pressure related to public demand for professionalization of academics (Austin & Gamson, 1983; Yuker, 1984). Pocklington (1999) looked at the University of Alberta's new partnerships with its market, and alluded to the drastic stress it causes faculty in non-product driven fields. Simpson (1990) described how faculty experience constant role confusion because they are at the centre of a vortex of social paradoxes inherent in the complex bureaucracy and politics of the university structure. The following information seems to be illustrative of faculty at the University of Alberta, as an example of a Canadian research intensive universities. Recent discussions among University of Alberta's Association of Academic Staff have highlighted that workload problems are severe: 82% of respondents to a survey done in 2000 noted that their workload has increased since 1995, and the average workweek is 59 hours, up from approximately 45.

Stress-related illness is a mounting concern in the eyes of post-secondary administrators (e.g., Chalmers, 1998; Gmelch & Burns, 1994;

Sarros, Gmelch & Tanewski, 1997; Tytherleigh, Webb, Cooper, & Ricketts, 2005). In relation to workplace wellness in society at large, research gathered by Canada's Institute of Work and Health shows that "psychosocial factors ... have greater impact on employee health than lifestyle considerations" (Canadian Mental Health Association, 2000). Moreover, in the postsecondary sector, it has been found that psychological illnesses are increasingly frequent, take longer to recover from, and are now the number one cause of disability. As a case in point, the University of Alberta (1998) reported that:

- Long-term disability (LTD) claims are increasing.
- There appears to be a strong connection between increases in new LTD claims and major budget reduction initiatives.
- The cost of an LTD has increased significantly.

I can offer some anecdotal evidence of this. During my MA degree, some of my professors were surprisingly revealing to the graduate student representatives after contentious meetings; in unsolicited commentary, they spoke about the gravely serious mental and physical toll the stress was taking on them. Perhaps their very unusual act of disclosing details to us was an indicator of the stress itself. Some of my professors left the job for these sorts of reasons. Other anecdotal evidence comes from two recent research projects I have been involved in where I interviewed 21 professors in various disciplines. In the first I spoke to 10 new faculty members about development services they felt they might need as they acclimatized to their workplace. The second was a study of science professors and their teaching knowledge and experience (Kreber, Castelden, Erfani, & Wright, 2005), which lent support to my casual observations. While my conversations were focused on specific topics, candid comments professors made in relation to their sense of wellness stayed in my memory. One professor, a new faculty member in the humanities who chose to talk about stresses related to securing tenure, stated outright, "This job is soul destroying." The vast majority of the faculty in both these exercises described the competing demands of their roles and the pressure for excellent performance as injurious to their health—physically, mentally, emotionally, and spiritually. The importance of such developments lies in the fact that "human health has become a strategic business issue, [especially] where human capital in the information economy—the mindsets and skills sets of people—is fundamental to business" (Canadian Mental Health Association, 2000). Neo-liberally oriented policy makers (note the use of "human capital") see the economic need for wellness. If people are not well, organizations cannot be productive. On the basis of such anecdotal evidence and the literature, I have come to believe that the stresses of the professorship are resoundingly real and are taking their toll.

It is not surprising that I decided not to become a professor of literature. I did not see a place for myself in humanities' professoriate. I couldn't have a future if space in the humanities was being whittled away due to an apparent lack of immediate relevance to the marketplace. I came to the field of educational administration to refocus and build on my work experience. Given that faculties of education are professional faculties that are involved specifically in credentialing professionals for various educational sectors in society, I naively assumed it was the safe place to be. It is no wonder, then, that I was genuinely surprised to walk into a department that was adjusting to a recent merger, and where the professors were learning how to live together academically. The staff behaved much more civilly to one another, being closer to one another discipline-wise than the scholars in my previous departmental home. I soon began to hear comments about how unfair it was that teaching and service—the main jobs of the faculty in the public's eyes—were not equally valued with research through the internal reward structure. I often heard that securing research dollars was a stressful uphill battle. Some professors felt they could not compete with their peers in the pure social sciences, other professional disciplines such as law and medicine, and the highly market ready fields of engineering and the hard sciences. In meetings it was evident to me that faculty members were experiencing work stress.

I was struck particularly by conversations I had with participants at a summer institute in 2001 at the University of Alberta's Faculty of Education. The scholars in attendance were all professors of education from research-intensive universities, and the majority were teacher educators. I engaged in the conference as an observer-participant (in sessions and in general conversation) as this was my first foray into an Education conference. I noticed a theme in the conversations into which I was invited. The vehemence of some professors' feelings of being devalued by their institutions for their commitments to teaching and changing public education was quite overwhelming. Consider the following unsolicited statements:

- This is what my job should be about: directly changing education, not waxing academic!
- How come I can't get rewarded for [teaching]?
- These sessions are always inspiring, but you come crashing down when you remember that publishing is all that counts. I didn't sign up for this. I don't think I can take it for the rest of my professional life!
- I feel like a freak in my department because I give a damn about good teaching.
- God, the other parts of my job are so oppressive!

I found it interesting that I heard this sort of commentary. Many of the faculty presenting their research work seemed passionate about it while in their sessions, yet a few were the same individuals who made the above-noted statements outside of the sessions. Nonethless, it seems logical to presume that not all professors feel this way. Some professors must enjoy the competitive drive for funding and the opportunity to conduct and disseminate research.

The literature regarding professors of education lends support to the sentiments expressed by the conference participants. This literature is again addressed in more depth in Chapter 2, but here I present its basic submissions. Firstly, education faculty are relative newcomers to the university, having joined in the 1960s when pressure to formalize accreditation of teachers brought that work out of normal schools and teacher's colleges (Ducharme & Agne, 1982). For this reason, and the fact that Education is seen as an applied field rather than a purely academic one, education faculty are apparently often seen as a type of second-class citizen in academe (Reynolds, 1995; Skolnik, 2000; Wisniewski & Ducharme, 1989). Secondly, these professors, because they interact with the professional field as well as the university system, deal with conflicting requirements and goals; this causes significant duress, particularly in terms of having time to engage in research, which is prized above all other faculty work when it comes to tenure and promotion (Badali, 2002; Beck & Kosnik, 2002; Cole, 2000; Knowles & Cole, 1998; Knowles, Cole, & Sumison, 2000; Skolnik, 2000; Tierney, 2001). Finally, in addition to the workload pressures resulting from globalization and marketization as discussed above, professors of education face unique and very strong conflicting stresses. Their students expect them to be strong teachers and to model teaching excellence (Beck & Kosnik, 2002; Guilfoyle, 1995; Knowles, Cole & Sumison, 2000). Since one 'product' of their work—the new teacher—is constantly in the public spotlight, education professors are, by extension, held accountable for the quality of teaching displayed by graduates. They are charged with inducing change in the public education system at all levels through their research (Cole, 2000; Knowles & Cole, 1998; Shen, 1999; Wisniewski & Ducharme, 1989). With multiple roles engendering multiple conflicts, wellness for many education professors must be a challenge indeed.

Choosing my Topic

Upon reflecting on my casual observations regarding the very stressful four-year period of my M.A. degree, I concluded that my professors were faced with renegotiating not only the boundaries of their disciplines, but their roles and, most fascinatingly to me, their *understandings of themselves*—intellectually, emotionally, professionally, and in many cases spiritually. My concerns swirl around a fundamental notion: identity. This core interest is also the core construct in this study, as readers will see in Chapter 3.

After my Master's degree experience, I had a strong suspicion that academics' humanity is eroded by their frenetic attempts to adjust to major changes in their work and work worlds. Their administrators, be they at the departmental, faculty, or university level, it now seems, see professors as knowledge making machines. Apparently, they are considered to be ultra rational professional automatons that have to produce knowledge through research, publish it to serve the community as well as win accolades, and, lastly, teach students. In reflecting on the lot of professors of education, I have come to wonder how they cope, given the complex nature of their work. How do they see their unique circumstances? How are they affected emotionally? What does their work do to their sense of self? Throughout my post-secondary career, I have gathered indications that not all is well in the contemporary professorship in general, and the education professorship in particular. However, when I explored this matter in the literature, I encountered some significant problems.

The literature that comes closest to describing the personal impact of changes to the job of professors focuses largely on stress, the various roles in the professorship, and work satisfaction. But this literature has two important limitations. It is almost exclusively quantitative in nature, and it seems to be limited to describing average conditions or general trends (e.g., Blackburn & Lawrence, 1995; Boyer, 1990; Fairweather, 1996; Fisher, 1994; Johnsrud & Heck, 1998). From the conversations I have had with professors, this literature is not unfounded, but it lacks breadth and depth. More importantly, it does not portray the complexity of the job as experienced by individual professors. It is practically devoid of the emic dimension. In particular, it does not explore the idiosyncratic perceptions of work life that impact professors' constructions of reality and their professional and personal self-concepts (e.g., Barnes, Agago, & Coombs, 1998; Marcy, 1996; Wilson, 1997). It is understandable that administrators—who have to work with limited budgets—prefer to make decisions on the basis of "hard" quantitative data. However, effective policies and the philosophical orientations that accompany them cannot be planned and sustained without the deeper, more context-specific understandings provided by interpretivist data. More specifically, theoreticians and practitioners need insights that are grounded in professors' conceptions about themselves and their jobs, especially in terms of their values and ideals; their lived experience of role conflict and change; their sense of self; and, finally, their views regarding the future direction of professorship. Such insights can be acquired only with qualitative investigations (Tierney, 1991). Such insights also tend to be holistic in nature. Until recently, the literature on professorship seems to have considered professorial duties in isolation, or at best contrasted only two, such as the research-teaching debate; or academic capitalism without any consideration of its effects on the individual. Professors, however, do not engage their professional lives along one dimension at a time. Their work happens at the intersection of all the roles, and the politics around them have an impact as well.

Purpose, Research Questions, and Significance

Using qualitative methods, I set out to explore education professors' understandings of their work lives, how they react to workload, and how it affects them, not only in terms of any stress, but also in relation to their sense of self. I wanted to portray these individuals and their work lives, particularly their reactions to the various forces that seem to be shaping the professorship. On a personal level, I wanted to gain a clearer understanding of the profession I am contemplating.

In light of my reading, reflection, and personal conversations with faculty, I was confident that the following questions encapsulated my interests, and provided a sound base for interview questions:

- How do education professors in the chosen research intensive university understand and relate to their work?
- What are their reactions to the professorship as they understand it?
- How has their sense of self or identity been affected by their work conditions?

In many ways, professors *are* the university. They remain the single strongest route through which universities accomplish their missions. Professors' teaching impacts undergraduate students in countless ways—from career training, to conveying an impression of the meaning of a discipline, to opening their minds to new possibilities for their futures. Professors' entrepreneurial skill at securing grants brings in necessary funds. Professors' research creates institutional reputation, and through attracting and training graduate students, that reputation is perpetuated. Professors are, after all, the permanent population on a campus, living and working amid and through all the policy decisions made by administrators. Collegial and managerial interaction among academics creates the political and psychosocial environments of the institution. If collegiality is indeed a core academic value held by administrators, understanding professors' perspectives is a logical foundation for policy decisions relating to their work conditions and experience. It is vital to ensuring that their work life needs are met, a first step to creating a workplace that is productive and healthy.

This study is significant in at least four specific ways. First, this study is a qualitative one. As such, its revelations will add to the narrative investigations described in the literature on professors' work lives. Moreover, it will add to research into professors' professional lives that is grounded in the constructivist paradigm. Again until recently, not enough attention has been given to the lived experience of education professors from their perspective. In my research, individual professors' stories will not be whitewashed or normed by a series of generalizing statistics. Faculty are not considered to be generic. This is unfortunately the impression that lingers when statistical data are used to create or justify policy related to work life.

Second, the specificity of information may be useful to administrators not only at the institution where this study has taken place, but to those similar to it. Chairs, deans, and provosts will all be able to consider my study's results, decide what resonates with their understanding of their colleagues' experiences of their work climates, and thereby glean what they feel is relevant to their decision-making. With my findings, administrators may be able to create better personnel policies.

Third, I envision my findings having relevance to reforming universities' policies relating to faculty wellness initiatives at the university where this research has been conducted.

Finally, this study is significant in that it will focus on a Canadian institution and will offer insights into professors' perceptions of their work lives at a Canadian research intensive university. As such, it will add to literature that considers this topic in the Canadian context (e.g., Badali, 2002; Cole, 2000; Knowles, Cole & Sumison, 2000; Skolnik, 2000; Thorsen, 1996). It will also complement other studies considering workplace wellness in the tertiary sector in the USA (Arnold, 1996; Barnes, Agago, & Coombs, 1998; Boyer, Altbach, & Whitelaw, 1994; Marcy, 1996), Australia (Gmelch & Burns 1994; Sarros, Gmelch, & Tanewski, 1997), New Zealand (Chalmers, 1998), and the UK (Fisher, 1994).

Overview of the Dissertation

This dissertation is organized into a total of five chapters, including this introduction.

Chapter 2, *Literature Review*, considers what understandings the literature has in relation to my research questions. It begins with an attempt to set the scene of faculty work. First, literature on larger economic forces is reviewed, as these forces shape the financial and political realities on which professors work. Next comes an examination of literature on faculty roles, both generally and regarding education professors in particular: what they are and how they can conflict, given the economic state of affairs. The review then presents literature on how professors react to their work. Education professors are dealing with work intensification, a political oeuvre that devalues their work and the values they bring to their work, and a sense of personal diminishment. This literature leaves the reader wondering how the administrative arm of the institution can respond to the stresses professors are under, and how they can facilitate continued excellence as well as satisfaction among faculty. Consequently, the second phase of the literature review considers literature related to faculty vitality, and the newer forms of leadership that hold the values and wellbeing of employees as integral to the continued success of the organization.

Chapter 3, *Methodology and Methods*, begins with the methodological groundwork for the study. A paradigmatic profile reveals my constructivist orientation to this research. The central construct of the study, the poststructural understanding of the self, is given careful attention. The rationale for this is straightforward: my interest in how the professoriate might affect my sense of self has led to this study. I also believe that the perspective my participants hold on their work is rooted in their professional self-construction. Self, in terms of my participants and me, therefore, is at the centre of my study's intentions as well as its results. Finally in Chapter 3, the discussion turns to the selection of participants, data gathering, analysis, ending with limitations and delimitations.

Chapter 4, *Findings*, presents the results of the study in a manner that clearly reflects my paradigmatic orientation. Constructivism holds that social reality and truth are rooted to the perspective of the individual, in that one constructs one's understanding of the world. Therefore, this chapter displays my meaning-making process: participants' narrative and personal reflection intersperse the presentation of the data. First, I present a portrait of the persona of each participant: I have tried to show each individual's dearly held professional values, and the issues that were most important to each of them, in excerpts from their interviews. Each portrait is followed by reflective writing that self-consciously displays the process I went through in order to come to a portrait of each persona, and my reactions to what they said. Second comes a consideration of the common themes my participants offered. The interconnectedness or holism of the themes are summarized.

Chapter 5, *Discussion, Recommendations, and Conclusion,* considers how the data compare to the literature presented in Chapter 2, and it presents an evaluation of the study using the dimensions of the paradigm I adopted. I also offer recommendations for future research and practice. This chapter looks reflexively at the values inherent in the professors' comments, which, in sum, undergird their professional identity. Because of who these professors see themselves to be, they understand and articulate their profession in a certain way. Due to this conceptualization, they view the political environments of their work in a certain way, and trace the messages they get about expectations in a particular way. This leads to their specific commentary on faculty evaluation and the impact it has on their inner lives. Finally, due to this critique, they envision their ideal worklife as something different than it generally is. The chapter also explicates how the political context of their work and the prioritizing that necessitates seems to echo the literature. My research participants were clear in articulating that they understand their work as a juggling act: conflicting expectations impact their duties and roles. These duties and roles are delineated by a system that privileges production, research over teaching, and individualism.

My research on how they feel about this state of affairs, particularly its effect on their sense of self, fleshes out some of the contentions in the literature, making them more real. While the literature led me to expect that professors' reaction to this state of affairs would be stress, the participants displayed something much more: namely, feelings of diminishment, dehumanization, and alienation. It was clear that professors' sense of professional self could become intensely pressurized. Professors in this study all verbalized a stance of resistance grounded in what they valued.

The participants' main critique circled around the highly problematic nature of what constitutes "meritorious work", the machinations of evaluation, and how that goes against their core values. They wanted to see change that incorporates a valuing of community and shared purpose into the conceptualizing of "merit".

This final chapter ends with recommendations that build on these perspectives. I discuss some areas of possible further investigation. The practical recommendations I submit speak to ways to enhance workplace wellbeing of professors. They also consider how newer leadership styles may enable this enhancement. Hopefully, these suggestions can alleviate some of the stress professors often feel, and ignite vitality.

CHAPTER 2: LITERATURE REVIEW

Introduction

There is a growing body of literature that concerns itself with education professors' understandings of their work, how they relate to it, and its effect on their sense of self. Still, there is a dire need for much more research, as the effects of neoliberalism (with heightened emphases on marketization and globalization) increasingly impact professors' professional lives. Indeed, in recent years journals of higher education have often overlooked professors as professional workers amid such institutional concerns as budgets and fundraising, managing research, and student accessibility and quotas. Given that this literature comes from scholars, it is fascinating to consider that scholars have written themselves and their contemporaries out of it. The prevailing discourse in academe about academe, as represented by these journals, seems to show that professors live in a potentially de-humanizing set of circumstances characterized by work overload and stress. The apparent marginal status of the professor's insider view on the intricacies of their work in the literature in recent years perhaps reflects the common notion that it is more appropriate for academics to focus on the world "out there".

Literature concerning my research questions is emerging. Pieces where education professors present either their own or their colleagues' perspectives on the complexity of their work and their reactions to it seem to be more readily available in conference proceedings. There the focus is usually not on perspectives on their work as a whole, but on aspects of it. A little gold mine related to my research questions is found in the Spring 2000 issue of *Teacher Education Quarterly*, which is devoted to the discussion of the tensions education professors experience in their endeavours to meet all the expectations set upon them. For example, Knowles (2000) presents a fictional account of a professor realizing that his efforts to cope with the demands of publishing (this includes, for my purposes, conference attendance), has brought him sleep deprivation and imbalance in his life: all he does is write or prepare to write. Similarly, Weber (2000), in a reflective piece, contemplates the notion that the expectations around dissemination of research are very product driven, while the effort to meet the expectation is process driven: Is a paper ever 'done'? Also, in a reflective vein, Kinnuncan-Welsch, Seery, Adams, Bowman, Joseph, & Davis (2000) discuss the women's writing support group they started. Kosnik & Beck (2000) bluntly ask, "Who should perish, you or your students?" as they contemplate their experiences conducting research on their work with students, and the negative reaction they receive from colleagues that their work is not objective enough and therefore less scholarly. This volume also includes pieces that submit solutions to the stressful professional paradoxes education professors face. Cole (2000), Knowles, Cole, & Sumison (2000), and Skolnik (2000) are united in their spirited critique of the neoliberally driven assumptions and values underpinning faculty evaluation procedures. They unanimously propose that these notions need to change to be more appropriate. These authors' ideas are discussed in further detail later in this review.

As well as an emerging literature on my specific set of interests, there is significant literature on tangentially related topics. Accordingly, this literature review is organized in the following manner.

In the first phase I will review the literature pertaining to four topics:

1. The general context of academic work in universities,
2. The nature of professors' work,
3. Professors' reactions to their work, and
4. Professors' sense of identity/self and spirit.

In conducting this literature review, my approach is to move from a macro and etic perspective—the context of professors' work and the general nature of their work—to a micro and emic perspective—education professors' understanding of their work and its effects on them. Here I will offer insights of various kinds on my research questions.

In the second section of my literature review, I consider literature pertaining to two factors that I suspected might emerge as significant in how professors understand their work, their relationship to it, and their sense of self in relation to it. These factors are found in the administrative ethos professors may experience as part of their work—faculty development and faculty vitality, and leadership.

In the final phase of this review, I will present some analysis and critique of the literature reviewed in this chapter. By way of summary, I present a conceptual framework that shows overall what the literature led me to believe about the intricacies of professors' work lives.

The General Context of Academic Work in Universities

As noted in Chapter 1, many contemporary professors work in an economic system that commodifies knowledge and information (hence the term "knowledge economy"). The major forces at play in this economy are globalization and marketization—that is, competition on a worldwide scale for intellectual products: information and knowledge. In this climate, the university academic's place takes on a different meaning (e.g., Bringle, Games, & Malloy, 1999; Tierney, 1991). What seems undeniable is that faculty work is a kind of knowledge work that can be called academic capitalism. In this set of circumstances, academic disciplines that are linked immediately to the formation of products for industry (e.g. information technology, pharmacy, and medicine) have more financial and political power than the liberal arts and education (Aronowitz, 2000). A brief discussion of the concepts that are central to this view follows.

The Knowledge Economy

As a theoretical concept, the knowledge economy is recent but well accepted, particularly in the disciplines of economics and management. In education, however, it is apparently less recognized, despite the fact that it is highly current in world policy institutions such as the World Bank (Peters, 2002). The knowledge economy is "based upon the proliferation of new communications and information technologies" and is better understood as an extension of capitalism (Peters, 2002, p. 93). Peters characterized this economic phenomenon as has having the following characteristics (p. 94):

Abundancy: Unlike most resources that become depleted when used, information and knowledge can be shared and actually grow through application.

Annihilation of distance: Location is no longer an issue since, through new communication technologies, virtual marketplaces and organizations can operate 24 hours a day.

De-territorialization of the state: Laws and taxes are difficult to apply on a solely national basis; knowledge and information migrate to locations where demand is highest and barriers are lowest.

Importance of context: Pricing and value depend heavily on context; "information or knowledge can have different value to different people at different times."

Investment in human competencies: The key component of worth in this system is human knowledge but, interestingly, knowledge-based companies see knowledge locked into systems and processes rather than in workers because it has a higher inherent value.

As for the difference between knowledge and information, Peters noted:

> The concept of knowledge has three conditions....[F]or a statement to count as knowledge, it must satisfy belief, truth, and justification conditions....[I]nformation considered as data sent or transmitted from sender to receiver does not necessarily have to satisfy [these] conditions (p. 98).

In similar vein, Schultze (2000) stated:

> Information is a flow of meaning and significance that changes a stock of knowledge. The notion of knowledge as stock, i.e., a fairly stable accumulation of a substance, implies that knowledge can be created only once. This is because knowledge, once produced, is never used up (even though its value typically dissipates over time). As a public good, it can be shared or rented but never completely owned or consumed (p.6).

One is left to wonder what knowledge understood in this way means for those who create it.

Knowledge Work in Universities

What is knowledge work? Schultze (2000) offered this characterization of knowledge work:

> It produces and reproduces information and knowledge. Unlike physical blue-collar work, knowledge work is cerebral in nature....Unlike service work, which is frequently scripted knowledge work defies routinization and requires the use of creativity in order to produce idiosyncratic, esoteric knowledge. It requires a formal education, i.e., abstract, technical and theoretical knowledge (pg. 6).

In light of these criteria, it is undeniable that professors' work is knowledge work. However, it is different from research and development that occurs in sectors such as pharmacy, information technology, and the military. In these arenas, products are developed immediately for specific markets. Other parties, such as students wanting higher education, are not usually involved. This climate puts institutions of higher learning in a conflicted position. Teaching, one of their traditional functions, originally in keeping with a mission to produce new leaders for society and a philosophy of "higher learning for its own sake", becomes vocationalism, or credentialing (e.g., Fisher & Rubeson, 1998; Kerr, 1995; Tierney, 1991). Research for its own sake, another traditional function of universities (e.g., Slaughter & Leslie, 1997; Tudiver, 1999) becomes academic capitalism.

Academic Capitalism

Drawing on comparative quantitative research in Australia, Canada, the USA, and Great Britain, Slaughter & Leslie (1997) coined a term to describe the interaction of globalization, marketization, and government fiscal ideology, as well as its overall effect on academic work life: academic capitalism. They argued that in this age of global competitiveness and a keen productivity drive, multinational corporations, with government cooperation in the form of funding cuts, have much more influence over faculty activities than ever before. Faculty members are now producers of knowledge and knowledgeable workers, rather than guardians of society's cultural heritage and nurturers of its future culture. This has resulted in university administrators distributing funds to units that are closer to defined markets in the economy. Consequently, Slaughter and Leslie submitted, there are new winners and losers among faculty, and reward systems are definitely not collegial: "Money at the margins alters faculty behavior" (p. 16). Their succinct statement certainly explains much of what I witnessed during my Master's degree studies.

Academic Capitalism in Canada and its General Effects

There are a few authors who focus on academic capitalism in Canada. They seem to be in agreement that globalization and marketization are here to stay, and that these forces are the new reality in academic work. Fisher & Rubenson (1998) note the impact of these forces, relating that the decline in federal funding for Canadian universities can be traced back to the period 1984-1993 when successive Conservative federal governments emphasized freeing the market and shrinking the welfare state. The 1991 *Free Trade Agreement* was seen as the cornerstone of this trend towards privatization. Policies like it were justified on the grounds that the best response to global economic forces was to engage in them competitively. In terms of teaching, this entrepreneurial spirit privileges vocationalism, and has led to the rise of interdisciplinary programs dictated by the private sector. It has also resulted in the blurring of the traditional boundary between universities and colleges (e.g., through the increase in university transfer courses and applied degrees offered by colleges). The authors speculated that a four-rung hierarchy would result. At the top would be elite national corporate research institutions; the next two rungs would be occupied respectively by liberal arts undergraduate institutions and provincial universities, smaller provincial universities, and technical institutes; and the fourth rung by university colleges and religiously affiliated institutions. In 1993, the new Liberal government initiated further cuts to education transfer payments, and in 1995 it cut funding to federal research councils. This brought increased competition for less money, as well as competition among institutions for funded graduate students, which was evident particularly in the increase in corporate style recruiting techniques aimed at international students. Overall, they observed, "Our universities are far more concerned with selling products than education" (p. 96).

Buchbinder & Rajagopal's (1996) arguments predate but complement Fisher & Rubenson's findings (1998). Focusing on the effects of NAFTA, they added that the globalization of knowledge has intersected the globalization of capital, in the sense that global corporations market research knowledge by converting it into saleable products. Social knowledge is also packaged and marketed across national boundaries. Advances in communications technology have sped up this phenomenon. Universities are now actors in the market, selling intellectual property and calling this activity "service". They argue that efficiency, productivity, and accountability (increasingly to corporate bodies) are now ends in themselves in the eyes of university management. This spirit even affects how peers inside the university judge faculty work: "How much money for how much knowledge?" Inevitably, multinational corporations hold sway in internal university politics due to the disciplines they prefer to fund.

Tudiver (1999) agrees, contending that corporate power over universities is eroding academic freedom, so much so that universities, and the work done in them, are essentially "for sale". He views this as problematic, since "Canadian universities are built on a core foundation of non-commercial academic disciplines" (p. 157). He echoes, therefore, many of the contentions noted above. Further, he addresses the notion of "student as customer"', citing numerous Canadian institutions' marketing tactics. Examples include a widespread rise in cost recovery programs being delivered by distance, and Augustana's choice of "We're having a seat sale" as its recruiting slogan. His very thorough examination of Canada's tertiary institutions also includes a look at the rise of strikes by academic staff across the country in response to their new working reality.

Part of this new reality in tertiary institutions is the increased presence of corporate rationale in organizational decision-making, particularly the drive for efficiency, as evidenced by downsizing and mergers decided by managerial professionals. Pannu, Schugurensky, & Plumb (1994) have paid particular attention to this trend. They saw it as a natural consequence of the drop in public money to universities' operating budgets and their seeking of partnerships with the private sector. Some institutions have downsized to focus on particular disciplines, and some colleges have morphed into technical institutes. This has given rise to a very particular model of the "service university", wherein private corporations provide capital or operating grants in exchange for "(a) influence over the direction of research and (b) exclusive licenses on patentable discoveries made in laboratories" (p. 502). They argued that universities now commodify culture, since their activities are "an engine of economic growth". The University of Waterloo's agreement with Microsoft Corporation comes to mind as an example.

Using the University of Alberta as an example, Pocklington (1999) has illustrated academic capitalism and its effects. He, too, concludes that the traditional understanding of academic freedom, research for its own sake, equality among disciplines in terms of both financial strength and public reputation, and workload equity are no longer tenable. He posited that partnerships for research funding result in faculty in the medical and health sciences becoming rich "rock stars" who have lower teaching loads, while faculty in the humanities are overloaded in terms of teaching, have to compete more severely for a smaller pot of federal monies, and have marginal respect in the eyes of the public. As Pocklington perceives it, researchers are now "servants of the economic elite" (p. 51) rather than seekers of truth and teachers. Pure research is devalued in the more product-driven applied research domain, and teaching suffers significantly.

What effect does this state of affairs have on professors? Perhaps Fisher & Rubenson (1998) say it best: Professors will continue to encounter "an intensification of work practices, a loss of individual autonomy, closer monitoring and appraisal, less participation in decision making, and a lack of personal development through work" (p. 96). How have these larger changes affected the more immediate daily activities of faculty work? Put another way, what, now, is the nature of professors' work?

The Nature of Professors' Work

The literature in this section begins to answer my first research question: How do professors understand their work? Obviously, their writing about it reflects how they see it. By way of "setting the scene", a historical view of the professionalization of professors' work is considered. An examination of literature follows that reveals the intricacies of professors' roles.

The literature on faculty roles is splintered, reflecting the dynamic nature of professorial work. I have chosen some literature that is concerned with professors generally, and other pieces that look at education professors in particular. Foci include the careful examination of professors' many roles and duties, each of which is complex in and of itself. While due attention is given to various aspects of the complex role that education professors perform, its totality, or holistic nature, is not generally discussed. This is problematic, as professors negotiate the multiplicity of roles in their work every day. A holistic portrayal of their work would likely better reflect their understandings.

The review shows that the traditional demarcation of faculty work into teaching, research, and service as separate strands is no longer a valid conceptualization of the work. In addition, there is a certain cultural politics that attends the various roles, particularly for professors of education, that has implications for faculty evaluation practices.

Historical Views on the Purpose of Academic Work

There is a significant amount of literature concerning the notion that the job of the academic "isn't what it used to be". This sentiment is part of the understanding of faculty work; therefore, it forms a necessary backdrop to my study and shall be briefly considered here.

An exemplary piece is *The Academic Profession in Transition: Towards a New Social Fiction* (Rice, 1986). It is telling that it was reprinted untouched by the Association for Studies in Higher Education in1999. In this publication, Rice offered a brief history of the scholar's job in America, or what amounts to the old image of the job. According to Rice, prior to World War II, the dominant image of the professor was that of the teacher. By the 1950s the focus of professorial work had shifted from teaching toward pure (basic) research. He postulated that this likely happened in response to the growing postwar economy and its technological needs. The shift, moreover, amounted to a drive to formally professionalize the job. The premises that became entrenched by the 1980s include the following notions (Rice, 1986, p. 195):

- Research is central to academic work life because the "distinctive task" of academics is the pursuit of cognitive truth.
- Knowledge is pursued for its own sake and best organized into disciplines with their own formalities.
- Professional rewards come particularly to those who "persistently accentuate their disciplines" (both in national and international arenas). This is the mark of quality work, and this level is upheld through peer review.

Rice viewed this understanding of purpose and quality in academic work as too limiting and therefore problematic; for him it is "a major stumbling block in efforts to adapt to the profound social, economic, and political changes confronting colleges and universities in these difficult times" (p. 195). The fact that Rice was alluding to the mid-80s rather than now seems irrelevant; his words seem eerily prophetic.

Historical Views of Changes to Academic Life

Austin & Gamson (1983) have quantitatively explored how American faculty experienced change in the early 1980s, which was one of retrenchment brought about by declining enrolment. They noted that financial restraint translated into salary cutbacks, terminations, and fewer resources that inevitably one had to fight over. They reaffirmed earlier researchers' contentions that faculty worked long hours at the multitude of tasks that arise from teaching, research, and service. Professors simply faced too many discrete tasks in relation to the time they had. They observed that, as members of both a profession and an organization, professors encountered role conflict because of ambiguous and conflicting demands. This contention was supported in a Canadian study by OISE's higher education group (1985). This group examined the Ontario scene and focused, again quantitatively, on faculty control over their work. They considered issues as diverse as unionization of academics and stress for professors. They confirmed that professors were experiencing work overload.

From 20 years' worth of hindsight, Yuker' s (1984) study is instructive about how much things have *not* changed. He looked at workload, categorizing duties and responsibilities in this manner: teaching, research, interacting with students, institutional service, service to the community, and professional development. He outlined some trends that apparently have stayed constant: teaching loads are lower at research intensive institutions than at community colleges; rank influences teaching load in that senior faculty teach less; research productivity is influenced more by individual interests and past experiences than by teaching load; reduced teaching load does not usually result in increased research productivity.

Bowen & Schuster (1986) echoed the conviction that faculty do a lot, and noted that the concentration of effort varies with type, size, and affluence of the home institution. In general they described faculty work this way: faculty engage in teaching and research, "engage in social and artistic critique [...], conduct philosophical systems and ideologies, [...] appraise existing social policies, and recommend new ones" (p. 168). They added a category to the research-teaching-service tripod: institutional governance. They gave but passing consideration to the fact that much faculty work is done in solitude without the public's understanding or appreciation; knowledge is advanced in "frequent but small accretions", and that "authentic breakthroughs that command public attention are infrequent" (p. 169).

The literature I consulted clearly establishes that research productivity has become and remains an academic's first expected priority. As noted above in the section on the knowledge economy and academic capitalism, much of this state of affairs is economically driven. There is also impassioned critique of this role prioritization; it centers on institutional structures that rigidly uphold this role heirarchy.

The Contemporary Environment: Observations from Professors of Education

A large amount of the literature in education has been written by professors of teacher education for their colleagues, and debates how to reform teacher education (e.g., Britzman, 2000; Cole, Rosebud, & Knowles, 1998; Meyer, Flores-Duenas, & Rossi, 2000; Sindelar & Rosenberg, 2000). Professors like these see themselves charged by the public to improve the public education system through their "products"—people (competent pre-service teachers, administrators, and scholars) and knowledge generated from research. Given this sense of purpose, a focus on reform is understandable (Guilfoyle, 1995; Knowles & Cole, 1998; Wisniewski & Ducharme, 1989).

Conflicting Expectations

Professors of education seem to see themselves as unique scholars. They serve, broadly speaking, two masters (the academy and their professional publics). These two masters have vastly clashing values. The academy values scholarship, and that is narrowly defined in terms of the reward system; it amounts to publishing, skill at winning financing, and bringing prestige to the institution through professors' published work. The education profession values teaching excellence (particularly in the training of future teachers) and problem-solving service in the field, which of course necessitates a continued and highly active connection to that field (Cole, 2000; Knowles, Cole, & Sumison, 2000; Skolnik, 2000). Consequently, education professors' work is a delicate "balancing act of activities, demands, obligations, commitments, and aspirations" (Knowles, Cole, & Sumison, 2000. p. 7).

Knowles, Cole, & Sumison (2000) consider the role hierarchy from their position as education professors. They articulate the current understanding of meritorious faculty work and then critique it. They confirm that research is more highly valued than any other activity, and that research productivity is seen as the best indicator of faculty worth. Specifically, they submit that quantity matters more than quality. Since the purpose of research is to develop scientific knowledge and abstracted theories, exclusively scholarly venues remain the appropriate place to disseminate this work. They also contend that status quo practices and approaches to scholarship are considered preferable. The prevailing institutional merit system views research and teaching as dichotomous activities. Teaching and service activities are apparently seen to do little to advance the reputation of the institution; for these authors, the good of the institution is more important than the good of its members. Further, they contend that prevailing hierarchies are maintained through differential treatment of faculty members based on seniority, status, race, class, and gender.

Effects of this Conflict on Academic Freedom and Faculty Success

Cole (2000) pinpoints how this values-clash plays out in relation to a dearly held traditional value: academic freedom. The traditional understanding of academic freedom is this: the right of faculty members to have substantial autonomy in the conduct of their work, which assumes freedom of thought and expression as they discover and disseminate learning. This vision of academic freedom has been seen as essential to the advancement of learning. It also hinges on the professor having long and unbroken blocks of time for contemplation and writing. Cole (2000) argues that education professors are caught in a resulting hypocrisy more so than professors in other disciplines. Since their time is split between their roles, they cannot give sufficient time to the role that is privileged and therefore they cannot compete equally, which has ramifications for tenure. Education professors are faced with "veering towards what counts" when deciding how to allocate their time, and that means moving away from their professional communities in favour of academe (Cole, 2000, p. 36). Further, Cole (2000) and Skolnik (2000) submit that faculties of education in themselves, with their focus on educational practice and the demands of practical issues in the field, are neither set up to accommodate the needs of academics working within them nor more praxis oriented teacher educators (e.g. seconded staff from schools to oversee field placements). Skolnik (2000) argues that faculties of education are at or near the bottom of the prestige hierarchy of disciplines and fields within the university, and therefore particularly vulnerable to charges that their professors are not meeting the conventional performance norms of the academy.

Faculty Evaluation Policies

Education professors have voiced critique of the evaluative structures and processes that prevail in universities. Fairweather (1996) observes that early socialization into this skewed reward system inevitably concentrates the individual academic's attention on prestige for him/herself, the home department, and the home institution. Fairweather believes that administrators have an active role in perpetuating the reward structure and the inequities associated with it. He vigorously advocates a reward structure that values teaching and argues that chairs and deans must be instrumental in changing the incentive system.

Some argue that the unique nature of the work that professors of teacher education engage in requires a reconceptualization of reward systems, tenure practices, and productivity demands as they relate to work roles (Shen, 1999; Tierney 2001). Shen (1999) in fact argues that schools of education should have the autonomy to develop their own reward systems, and advocates for teaching to be seen on par with research. He feels that this will eradicate the identity ambiguity schools of education face because of their late entrance into the academy coupled with an increasing distance from the school system. One might wonder, however, whether this would further devalue the faculty of education within the academy. Knowles, Cole & Sumison (2000) rearticulate some details related to evaluation of education professors. Especially within teacher education, academic activities (including research) associated with teaching are highly valued. Consequently, they submit, a broadened definition of research and scholarship would include "self-study" of teacher education practices. The contexts and processes of everyday teacher education work would then become possibilities for inquiry. Faculty contribution is optimum when individually determined and negotiated; individual freedom to choose the nature and direction of work without fear of reprisal is as important as redefining what counts as research. They feel that numerical assessments are poor indicators of work quality, let alone scholarship. Therefore, systematic efforts to challenge the over-reliance on measured accountability and productivity are imperative; quality would be emphasized over quantity. They propose that non-conventional approaches to research and challenges to status quo concepts go further in advancing "knowledge." Since being on the margins fosters views alternative to the status quo, collective efforts are required to promote and conduct alternative paradigm research. They clearly state that the purpose of research is also to inform practice; in teacher education theory and practice merge. Collective efforts to promote and conduct research would achieve this. Lastly, they feel that wider accessibility of research findings to the public has a better chance of impact. Greater emphasis should therefore be placed on diversity in communication forms and venues; opportunities to create alternative research "texts" can arise.

Reconceptualizing Academic Work

The above commentary shows clearly that professors of education have begun to reconceptualize their work. Other literature concerning professors at large also sees academic work holistically. Boyer (1990) is formative in this regard, as he posits something new in his effort to offer a way to make sense of "all" of a professors' roles and duties. He has advocated reconceptualizing faculty work around four kinds of scholarship: discovery (previously understood as pure research); application (applied research; the development of products); integration (publication and critique); and teaching. This classification seems more comprehensive and a more integrated view of the complexity of the work. As such, it seems to have implications for the prevailing philosophy of faculty evaluation. If faculty work were formally acknowledged as so integrated by evaluators, would privileging one role over the other still make sense? Boyer perhaps not only offers support for the aspects of the work that were becoming devalued, but also seems to be sending a message to his fellow professors that they needed to look at their work differently, and therefore evaluate meritorious work differently. It is interesting to contemplate that the traditional 'tripod' (i.e. three separate arenas of research, teaching, and service) conceptualization of academic work somehow makes the work appear more overwhelming, as it communicates separateness and distinctness of roles.

Krahenbuhl's (1998) article entitled *Faculty Work: Integrating Responsibilities and Institutional Needs* is an example of the literature that reminds us that the different components of faculty work cannot be compartmentalized and counted, except artificially. Demarcating professors' work serves to take away from what Krahenbuhl feels is the most important aspect of the work: "the learning, discovery, and practical use of knowledge that occurs in universities" (p. 18). He believes that striving to understand the dynamic integration and interplay of knowledge generation, transmission, and application is an entirely more useful endeavor. Using a Venn diagram, he makes his point clearly: the lines between professors' duties blurred. For example, knowledge transmission does not occur only in the classroom, but also in individual and personal interactions with students such as research assistantship work and advisory meetings.

The literature established that professors are indeed busy professionals. How do they feel about their work?

Professors' Reactions to their Work

The literature considered in this section addresses my second research question. A prominent theme in the literature is that professors experience significant work overload and stress in their efforts to be successful and well at the same time. In this area there is a large body of empirical work, but it is largely quantitative in nature and focuses on stress and factors related to stress. It also focuses on professors who are not in education. Cole, Knowles & Sumison (2000) provide an example of a position paper that articulates the stresses peculiar to education professors' efforts at role management.

Stress

The work cited most often regarding professors' stress is *Faculty at Work: Motivation, Expectation, Satisfaction* by Blackburn & Lawrence (1995). Apparently intrigued by the increased competitive climate within academe, the authors set out to take the pulse of a large number of faculty across a number of disciplines in the USA. This study, which used a very detailed and long survey, is rooted in motivation theory and focused on skills, attitudes, and beliefs that faculty associated with their roles. The authors identified the diverse tasks in which faculty are engaged. Moreover, they made clear that faculty felt that teaching, due to its local nature, was not valued by those who evaluate them, so it was difficult for them to value it themselves. For the participants, research was officially valued and therefore took precedence. It seemed that this issue was the main stressor for them.

Another feature of much of the quantitative literature in this area is the conclusion that the stress experienced by professors across a broad range of disciplines and in numerous countries (e.g., Canada, USA, Brazil, Russia, Chile, Israel, New Zealand, and Australia) is due to the fact that they have long work weeks and have to split their time in multiple and competing directions. In addition, the pressure to publish is high.

There is agreement that professors feel demoralized about their hectic work lives (as indicated by Lickert scales, not their own words), feel that universities should be doing "something" (specifics are not articulated) to stem the tide of increasing workload pressure, and are concerned about their health and private lives (Arnold, 1996; Barnes, Agago & Coombs, 1998; Boyer, Altbach, & Whitelaw, 1994; Fisher, 1994; Marcy, 1996; McElreath et al, 1996; Thorsen, 1996; Wilson, 1997).

Tytherleigh, Webb, Cooper, & Ricketts (2005) provide a contemporary look at occupational stress in UK universities: "Psychological stress now appears to be a feature of occupational life for university staff...and working during evenings and weekends is commonplace" (p.42). Their goal was, through surveys, to compare current stress levels with those in the 1990s. The literature they surveyed from the UK in the late 1990s is relevant here; it established that the 1990s saw UK and Australian faculty experiencing stress due to work intensification (50-55 hour weeks), role ambiguity, diminishing resources, increased teaching loads and student to staff ratios, pressure to secure external monies, poor management, and lack of recognition and reward (e.g. Winefield et al, 2003; Winter & Sarros, 2002). Professors are "intrinsically motivated by their disciplines and related teaching and research tasks, but extrinsically demotivated by work context factors such as insufficient funding and resources, and poor management practices" (Tytherleigh, Webb, Cooper & Ricketts, 2005. p. 43). The literature they cite also establishes that professors are more likely to feel less stress when their superiors use supportive leadership styles, when they feel they have control and autonomy in their work, and when they have a say in decisions (e.g., Winter & Sarros, 2002). Tytherleigh, Webb, Cooper & Ricketts' (2005) data reveal that these patterns continue; work overload and work-life balance top the list of concerns. They specify that stress also comes from a lack of communication regarding procedural and organizational change, and "the lack of value and trust [the professors] perceived from their organizations" (54). This literature certainly hints at the role of leadership in improving professors' work experience.

Education Professors on Workload Stress

This literature generally is not empirical; it is characterized by position papers (the exception is Cole, 2000, which presents qualitative interview excerpts from a separate investigation). In particular, researchers note that having time to engage in research, which is prized above all other faculty work when it comes to tenure and promotion, is a recurring concern (Badali, 2002; Beck & Kosnik, 2002; Knowles and Cole, 1998; Tierney, 2001). They contend that the demands on [education] academic staff are reaching unachievable limits and stress, and that disillusionment and burnout are "pervasive" (Knowles, Cole, & Sumison, 2000, p. 10). Simpson (1990) notes that professors have difficulty identifying with their roles because these roles are numerous, often incompatible, and rife with paradoxes. Cole (2000) comments that "the kinds of infringements on the personal time and space that many teacher educators experience, the lack of resources available to support their work, and the sheer volume of work expected make it impossible for teacher educators to feel good about what they are able to accomplish" (p. 41). Further, she states "striving for programmatic integrity in teacher education may mean abandoning notions of professorial autonomy" (p. 41). Skolnik (2000) exemplifies reaction to the "marginality" of professors in education (in terms of the marketization-driven power structure amid faculties in universities): Education professors often feel pressure to overcompensate with respect to the quantity and nature of publication in order to justify their place in academe.

It is here that the perspective and experience of the individual professor becomes relevant, as it seems to me that how professors feel about their work is connected to how they see themselves, and the values they hold in relation to their profession.

Self, Professional Identity, and Spirit

The literature discussed below seems to speak of the interconnections among how one sees oneself, what one values in life and work, and the sense of authentic personal expression that one is able to maintain. Authenticity has been defined as a genuine presentation of self, and a congruence between values and actions (Cranton, 2001; Palmer, 2000). Palmer (2000) believes that it is an educator's "deepest calling to grow into one's authentic self, whether or not it conforms to some image of who [s/he] ought to be" (p.16); he also sees that the context in which an educator works is potentially fraught with limitations that can curtail authenticity. They are "imposed by people or political forces hell-bent on keeping us in our places" (p.42). Cranton and Carusetta (2004), who used grounded theory to explore how authenticity manifested itself in the teaching practice of academics from a variety of disciplines, theorize authenticity in this fashion: "a teacher who engages in critical reflection on self, other, relationship, and context is more likely to be working towards becoming authentic" (pp. 20-21).

They also submit that academics cannot be authentic in teaching and not care about students. For my purposes in this study, it seems their logic can be extended to those others (professionals in the teaching field, academic colleagues, funding bodies, etc.) who have expectations of education professors. They have to care about what all these parties want of them professionally, and when these expectations contradict, wellness in work becomes an issue. Professors may feel they cannot meet all expectations and remain true to an authentic self. A more theoretical discussion on the concept of self and how it is used in this dissertation appears in Chapter 3, *Methodology and Methods.*

The Professor's Sense of Self in Work

In this area there is little that either delves deeply into the experiences of research participants—"the human condition" of professors (let alone professors of teacher education)—or offers personal views/statements about professors' sense of self.

Rice (1986) argues that personal damage comes with the dictate to continually narrow one's academic interest and thereby garner fame, because it is contrary to the need at midlife to attend to the development of other parts of oneself that have been neglected earlier. If fulfillment in adulthood results from "efforts at integration and the cultivation of nondominant modes of dealing with the world" (Kolb, cited in Rice, 1986, p. 196), the enduring fiction of academic life does not allow for personal fulfillment.

Karpiak's (1996) findings center on professors' sense of diminishment and the self-doubt it brings. She reported that her participants felt nullified by the formal devaluing of teaching and the preparation of future leaders and citizens, by consequential blocks to career advancement, by confusing and fluid institutional expectations, by uncaring administrators, and by pressures to change. Karpiak highlights their experiences of confusion, despair, cynicism, low self-esteem, and self-blame. She advocates the fostering of a work environment that is more "humanizing, responsive, and caring" (p. 49).

With respect to professors of education in particular, Hazlett (1989) offers a historical scan of American teacher educators and their efforts to "define, delimit and organize themselves" and develop a coherent professional identity and sense of purpose in higher education (p. 18). He describes a sense of "ennui" that scholars in this area had about having a place in higher education. This piece focuses more on professionalization than the psychological impact of this struggle. Badali (2002), a Canadian scholar writing about Canadian professors of education, highlighted how his respondents' sense of accomplishment was tied to the success of the student teachers with whom they worked, and felt that the pressure to publish alienated them from not only the students, but the professional publics of education. Ducharme (1993) offers some candid interview data on how professors of education felt about how they are perceived by professors in other faculties. He reports they felt wounded by others' lack of respect for their commitment to teaching, and devalued for the fact that their prime source of professional satisfaction came from interaction with students, particularly instances of transformational learning. A strong sense of dissatisfaction with self was revealed by participants, especially in regard to the demands to present at academic conferences, where the accepted discourse was perceived as not like their own teaching. They feel they have to sacrifice a part of themselves to play 'the game' of academic credibility. The pain of acting against their values is quite evident. It must be remembered, however, that for some professors, attending conferences is likely seen as a rich and enjoyable opportunity for self-directed professional development and networking.

Canadians Beck & Kosnik (2002) observe that education professors who directly supervise student teachers during their field placements "[are] looked on—and even see themselves—as second class citizens in a university culture that downgrades the practical" (p. 16); their self-esteem is obviously adversely impacted. This was verified by Reynold's (1995) observation that teacher educators' professional self-esteem problem is related to a perceived lack of power or influence in their work situations. However, both authors agree that professors of teacher education identify themselves as skilled teachers and feel a strong sense of purpose in that role.

There is also a sub-set of literature on sense of self that views the professorship through the lenses of gender, race, and sexual orientation. This literature makes clear that diverse relationships of power impact professors' roles and their abilities to be evaluated as meritorious in those roles. Race and sexual orientation were not pertinent aspects of identity for my research participants; gender, age, and experience were. For this reason, I shall not review the literature that discusses professorship through the lenses of race and sexual orientation.

Gender

Martin (2000) offers a richly detailed and compelling perspective through personal accounts of the struggle inherent in defining one's self and one's scholarship. The description is based on the experiences of a number of female scholars from a wide range of disciplines. It highlights feelings of disassociation: the cost of being admitted to the academy seems to be the loss of a feeling of authentically being one's self.

Wager (2003) conducted structured interviews with Finnish professors in the humanities and sciences; some were mothers and some were not. She used Identity Structure Analysis (ISA) to ascertain her participants' answer to this question: "How does being an academic go together with being a woman?" (p. 214). In effect, this was an examination of identity tensions for these women. The focus was on their "self-construal" as represented by the items they picked in the ISA instrument (seen as indicating how they identify themselves). To ascertain their constructions of gender and academic work, they were asked to think of themselves through these lenses:

- others' eyes (e.g., "me as my partner sees me" or "me as my colleagues see me");
- through socially constructed female prototypes (e.g., "a feminine woman" or "a feminist");
- and in light of potential significant individuals to whom they might have strong reactions (e.g., "ideal mother" or "a woman that I dislike" or "a colleague who has succeeded in his/her career").

They were then asked to indicate identification with one item in a series of binary constructs (such as "acts according to emotions/acts according to rational thinking" and "self-sacrificing/does not make sacrifices").

Results indicate that overall the women had conflicted gender identification, especially on the notion of femininity. They had internalized social notions that femininity (associated with emotion and nurturance) and professional success (associated with the use of reason) were an odd fit. They also perceived themselves differently from the construct "a successful academic". Successful (male) academics are "able to compartmentalize their work and their private life and keep them separate" (p. 222) whereas they saw themselves more in line with "cannot forget about things at home while working" (p.222). This was associated with diminished success at work as well as a reneging of motherhood responsibilities. Overall, Wager's results show that the women indicated a more positive self-concept in relation to their professional roles than their domestic roles. "Feminine" was associated with the home sphere and not the work sphere. The participants displayed significant ambivalence to the constructs dealing with care for others both at home and at work.

Acker & Feuerverger (1996) examined Canadian female professors of education and their perspectives on their work. The overarching pattern observed in their interview transcripts was that these professors are "doing good and feeling bad" (p.1). Their participants reflected on the gendered aspect of their work: As women, they felt they had to work twice as hard as men to be seen as equally competent professionally (particularly regarding measurable productivity). To them this was, in terms of hours, excessive, and came at significant personal expense, especially for mothers. They felt that they were expected to contribute to department life in the 'traditional female' role of caregiving, through nurturing undergraduate students, graduate students, and colleagues. They felt they were expected to engage in "housekeeping" by being on lots of committees, doing more teaching, and contributing more service. To them, the men were expected to engage the male roles of acting on decisions and doing the "business" of the department (research). In their opinion, the reward structure and what it privileged (i.e. research productivity) had them at a significant disadvantage. For the authors, the problem for these professors' stress lay squarely on institutional practices. Despite this, they enjoyed their work, and had a strong sense of devotion to it.

Tack & Patitu (1992), in an American quantitative study, stated that women professors are more dissatisfied with their positions than men: they make lower salaries, are found in lower ranks, are more often employed part-time, and feel they have to work more and harder to prove themselves and be recognized. On top of this, they face societal pressures related to their roles as mothers that men do not. They contend that support services must be in place to help women balance the conflicting demands of work and home.

Spirit in Work

For me, an important aspect of identity is spirituality. Therefore I will review the literature on spirituality (from the academic's perspective) next. For my purposes, there are two subsets that are relevant. The first is by poststructural feminists, the second by education professors.

Spirituality in Academic Work

Elizabeth Tisdell (2000), poststructural feminist and emancipatory adult educator, has written about how woman adult educators (some of whom were education professors) see spirituality as a significant factor in their work and their sense of identity. In an effort to define spirituality, she notes,

> Spirituality is not the same as religion; religion is an organized community of faith that has written codes of regulatory behavior, whereas spirituality is more about one's personal belief and experience of a higher power or higher purpose" (p. 390).

Tolliver & Tisdell (2002) extrapolate:

> Spirituality is about how people make meaning, [particularly] about experiences that get at the wholeness and interconnectedness of life...[It] is about how people construct knowledge through largely unconscious and symbolic processes, often cultural, manifested in such things as image...and music. [It] invites people into their own authenticity. (p. 391).

The literature on spirituality at work as seen through the eyes of professors is emergent. Astin & Astin (1999), in their qualitative study of meaning in faculty life, concentrate on a variety of professors' sense of mission or purpose in life, the personal meaning they attached to their work, and their sense of self. In discussing authenticity (behaving in a manner consistent with one's values and beliefs) and wholeness as opposed to fragmentation, they alluded to certain themes that are also evident in the quantitative literature on stress:

- the diversity of duties and lack of time to do them well was exhausting to their spirits, as was the conflict between what they valued in their work (usually teaching) and what was valued by the institution (usually research);

- time pressures also left them feeling disconnected from their loved ones and activities that bring them peace and joy;
- the competitive nature of the reward system and the institutional climates' politics sometimes made them behave inauthentically, which left them with feelings of emptiness and self-doubt.

Weber (1985), in a phenomenological study, depicts her participants' existential ambivalence in relating to their two titles—teacher educator and professor—and tracks their journeys to seek personal meaning (self-identification) in those titles. In discussing the "fluctuating tensions" of research, teaching and service, her participants often felt cut off from expressing their convictions through the act of teaching because the reward structure of the university deemed solo research work as more meritorious. Dillard, Abdur-Rashid, & Tyson (2000), in their qualitative study on how spirituality informed the work of three African American professors of education, found that making the spiritual nature of their worldview visible in their work was a politically risky but necessary act, as it is a direct enactment of opposition to the predominance of reason as the only viable origin of knowledge. The participants noted that they felt called to their work, particularly the act of improving society through the teachers they trained. They felt that they should not have to hide that fact to meet the philosophical dictates of an institution.

Tisdell (2000) echoes this in her findings. All her participants discussed a process of returning to the religious systems they had moved away from in their pre-professional lives, but emphasized that they were reworking those belief systems to make them more relevant to who they saw themselves to be as professionals. All talked of a belief in a life force that permeates all life and experience, and that being in step with that force offers a sense of purpose. For this group, that purpose was very clearly working for social change. Their work was seen as an act of self-expression integral to a sense of authentic identity.

Ramifications of Spirituality in Academic Work

Rendón, a Chicana professor of education, (2000, 2000a, 2002 in progress) formally calls for a revisioning of academic work. Launching from the premises that it is erroneous to view intellectual training and analysis alone as the road to understanding, she advocates engaging in teaching and learning while always mindful and authentic to sense of purpose (1999). For her, research needs to be reconceptualized to include spirituality in the following manner: view academic research as a relationship-centered process; honor diverse ways of knowing; and engage in contemplative practice, self-reflection, and introspection. Further, she declares that stress and disconnection in professors' work lives can be alleviated by giving attention to self, balancing workload, and seeking feedback (2000a).

The literature in this preceding section points to the impact of organizational issues. Workload and feedback are part of administration's domain.

The Administrative Context

Now I turn attention to two management dynamics that I suspected might figure in professors' constructions of their work and how they relate to it. The first is administrative efforts to ensure professors' effectiveness through systems and activities that foster faculty vitality. The second is the imperative to provide effective leadership.

Faculty Perspectives

Given the quantitative information describing academic work as stressful, one might think that my research interest would be a faculty development issue. Since faculty development is commonly understood as the means through which institutions 'take care of their own', stress and its implications might logically fit here. Upon consulting the literature, however, it is clear that this is not the case. Faculty development is a very specific concept; it has to do with skill development. Faculty vitality, on the other hand, has to do with faculty productivity. Neither of these concepts exactly matches my research interest.

While faculty development initiatives do seem to be philosophically based on an awareness of the humanity of professors, they focus exclusively on skill development. For example, Simpson (1990) observed that they are "assumed essential for individual growth of academics and for the integrity and reputation of the colleges and universities they serve" (p.1). Second, they are concerned with the development of specific skills relevant to the work, usually in the sense of improving on a skill one already has, and are finite and specific in nature (e.g. a professor is advised to take a communications skills course). In the 1960s, the focus was also on developing teaching skills in new faculty. In the 1970s, the concept was reframed, "connoting a broad range of professional activities, from support for scholarship to counseling on personal problems that impinge on professional effectiveness" (Wiemer, 1990, p. xv), for example skill in research, scholarly writing, and time management (Kreber, 1995,). Kreber (1995) adds the point that faculty development initiatives are most often focused on new faculty members, especially now with the "bipolar" nature of faculty: they are either close to retirement or new.

Faculty vitality, in contrast, concerns itself with faculty being productive. Clark & Lewis (1985) defined vitality as "essential, yet intangible positive qualities of individuals and institutions that enable purposeful production" (p. 3). Obviously, this concept is closely connected to the notion of institutional vitality: it is an institution's duty to respond appropriately to external conditions that may hamper a professor's vitality, such as changing enrolment patterns, fiscal restraint, and changes to the political capital of disciplines (Kreber, 1995). Bland & Schmitz (1990) added that vitality involves the interplay of faculty qualities and institutional factors. Specifically, "whether faculty activities are considered productive (vital) or not depends on whether they relate both to the faculty member's personal and professional *and* to the institution's mission" (p. 45). With respect to how faculties of education may interpret this idea, Knowles, Cole, & Sumison (2000) propose that consistent attention to staff development, well-being, and renewal through an ethic of care and community are essential. However, it would seem that vitality at a research institution and teaching institution will be seen and acted upon differently.

Charles Walker, a contemporary American psychologist and sought-after consultant to a number of American universities, adds that vitality concerns the professor's capacity for "flourishing" (Walker, Dec

2002). For him, vitality holds the notion of an individual's happiness at its philosophical core, and must not lose this human dimension. He prefers to use "well-being" instead of "vitality". Walker sees well-being as a dynamic concept based on a number of assumptions, including "work is an important source of psychological well-being" (2002, ¶ 1). It is important to note that one assumption—" to flourish is to teach"—reflects his personal valuing of teaching as a spiritual vocation (he works at a Christian teaching intensive institution). As my focus will be on professors of education, many of whom are motivated to take faculty roles because they feel called to train future educators (e.g., Badali, 2002; Cole, 1998; hooks, 1994; Palmer, 1998; Rendón, 2000), this attitude may be appropriate.

Since it is the leadership within universities that sets the tone for vitality in universities, it is important to consider the literature on leadership.

Leadership Perspectives

In this selective review of leadership theory, my goal is to review only the literature that seems most likely to be significant to understanding professors (both education professors and professors generally). Thus I will focus on three main issues: the distinction between management and leadership, transactional and transformative leadership, and spiritual leadership. Each of these topics are relevant to my study because how leadership is envisioned and enacted by leaders is pivotal in followers' perceptions of their sense of flourishing at work. Leaders are, after all, vital to organizations because they "serve as anchors, provide guidance in times of change, and are responsible for [their] effectiveness" (Hoy & Miskel, 2001, p. 391).

"Defining leadership is an intensely personal activity limited by our personal paradigms or our metal state of being, our unique mind set" (Fairholm, 1998, p. xv). With that in mind, I accept the definition of leadership given by Hoy & Miskel (2001, p. 392):

> Leadership involves a social influence process in which one individual exerts intentional influence over others to structure activities and relationships in a group or organization.

It strikes me as one that can be freely interpreted in accordance with one's epistemological and ontological commitments.

There has always been controversy over the source or "seat" of leadership. Roughly speaking, there are two views. On the one hand is the view that all groups must have *one* designated "leader", a person who is responsible for the effectiveness of the group and is given the most power to regulate the affairs of the group; others in the group, de facto, are "followers". On the other hand is the view that leadership is a social process that happens naturally in groups and is shared among members.

G. Fairholm (1998) notes that people can have multiple, even competing understandings of what leadership is, given that they define leadership for themselves and use personal perspectives to judge whether someone is exercising it. He argues that people understand leadership in at least five ways:

- Leadership as scientific management: emphasis is placed on 'the one best way' (i.e. a distinct process focus) to promote and maintain productivity.
- Leadership as excellence management: the focus here is on systematic quality improvements, and involves examination of people, the processes of which they are part, and the quality of their products.
- Leadership as a values-displacement activity: leadership is a relationship between follower and leader that allows for objectives to be achieved through shared values, not just direction and control.
- Leadership in a trust culture: the focus here is not on the relationship as noted in the previous point, but on the ambient culture produced by it; mutual trust is founded on shared values. Emphasis on teams shows that this mode recognizes the follower as having a key role in the leadership relationship.
- Whole soul (spiritual) leadership: building on the ideas of the last two modes noted, attention is focused on the individual (either

> leader or follower) and his/her spirit (conceptualized as the basis of comfort, strength, and happiness, an essential part of self where emotions, values and beliefs are rooted), so that personal and professional life can be integrated to bring about self-awareness and growth. Organizational culture is enriched. Work in the organization is valued as service.

It could be argued that university leaders who adhere to the philosophies of scientific management and excellence management would, in their product orientation and their drive for productivity, establish one definition of meritorious faculty work, and evaluate professors accordingly; they would enact a kind of standardization. Some of the literature above suggests this. University leaders more aligned with the next two might attempt to engage collegiality's potential: egalitarian participation in decision-making based on relationships of trust and shared values. What Knowles, Cole & Sumison (2000) submit about a new kind of faculty evaluation for education professors could be seen as an example of this. Spiritual leadership could be useful in making sense of what education professors say about their experience of their work. The literature discussed above shows many education professors have a strong vocational orientation towards their work; their core sense of self is integrated with their professional goals. They wish to be of service to the profession of teaching through their many roles. Given the literature that observed a sense of diminishment on the part of education professors, a leadership style that acknowledges their values and is geared towards their vitality may bring about the changes they desire.

Another area of debate among scholars concerns the difference between leadership and management. Some scholars use the terms administration, management, and leadership interchangeably. Others, though, have argued that leadership and management/administration are different notions. For example, Hoy & Miskel (2001, p.393) wrote

> Administrators emphasize stability and efficiency, whereas leaders stress adaptive change and getting people to agree about what needs to be accomplished.

In similar vein, Kotter (1990) noted that administrators plan, budget, organize, control, and solve problems, whereas leaders establish direction, align and inspire, and motivate people.

Given the complex bureaucracy of the university, this dichotomy could play out in interesting ways, especially because of professors' sense that they are autonomous intellectuals paid for the use of their minds rather than mere employees who work under superiors' direction.

Transactional and Transformational Leadership

Transactional leadership is loosely described as the "carrot and stick" approach, wherein the leader's approach to his or her followers is one of "exchange of rewards for services rendered" (Hoy & Miskel, 2001, p. 413). They cite Kuhnert & Lewis (1987), who were blunt:

> In other words, transactional leaders give followers things they want in exchange for what the leaders want (p. 650).

In contrast, transformational leaders:

- are managers of meaning, and exhibit inspirational, visionary, and symbolic or less rationalistic aspects of behaviour;
- they emphasize the importance of the followers' emotional responses to their leader's inspiring vision;
- they build commitment to the organization's objectives and empower followers to achieve these objectives. (Hoy & Miskel 2001)

What is interesting here is that transformational leadership is characterized by a higher level of trust and identification with the leader. This trust is channelled into achieving exemplary performance through its effect on motivation. At the centre of this style of leadership are the values and beliefs held by the leaders; when they express these, they can unite followers, and also change the follower's goals and beliefs in ways that produce higher levels of performance, and hopefully, satisfaction. What is also remarkable is that this style of leadership is not seen as a replacement for transactional leadership, but as a complementary style in which leaders pay attention to things that are not a high priority in transactional leadership.

Given the traditional academic values of equality and collegiality, it seems this form of leadership is amply suited to the higher education environment. Ramsden (1998) agreed, and has offered a combined manifesto and detailed tool kit called *Learning to Lead in Higher Education.* Ramsden sees the university as a place devoted to transformation: students are transformed and empowered through enhancing their knowledge and skills. For him, effective leadership distils to three capacities:

- Understanding the special goals of the department or institution and ensuring its purposes and vision do not get lost amid daily routines and administrative pressures.
- Translating that higher purpose into daily work by being realistic about what goes on and what should go on, enabling others to adapt to change proactively, and always supporting learning and social responsibility.
- Showing self-understanding (especially influence on others), using psychological skill regarding others (appreciating diverse motives and reading interpersonal signals), and engaging in strong and genuine communication (listening and trust building).

University leaders attempting to answer to concerns raised by education professors might well be able to put these three capacities into action. If they were to more fully appreciate the paradoxical nature of the expectations they face, university leaders might be able to ignite vitality. A collegial process (rooted in effective, honest communication and trusting relationships) might eventually lead to aligning administrative practices such as faculty evaluation with the core professional values education professors share.

Once working relationships are predicated on trust and professional respect, it makes sense that leadership can 'step up' to what G. Fairholm (1998) characterized as spiritual leadership. His modes of leadership build on each other. This is precisely what M.R. Fairholm (2004) found through his empirical research with public administrators. M.R. Fairholm (2004) showed that these perspectives are connected hierarchically in the order discussed above (i.e. from scientific management to spiritual leadership). Each perspective "encompasses and transcends" (p. 583) the one before it. He also indicated that leaders higher up in the organizational hierarchy are more likely to subscribe to higher order perspectives, and are more likely to observe a change in their perspectives. This was correlated to their years of experience: those with more time in service had developed the perspective of spiritual leadership.

Spiritual Leadership

Spiritual leadership, sometimes called moral leadership or ethical leadership, is the newest frontier in leadership. This style of leadership is founded on the idea of "liberating followers to build community and promote stewardship" (Fairholm, 2004, p. 582). "[F]ostering an intelligent organization" (p.582) and setting moral standards for organizational activity are paramount. Since the main critique education professors seem to have of their worklife can seen a moral one—they want appropriate and fair standards of meritorious work that is rooted in an appreciation of the unique nature of their work—spiritual leadership may also provide the change they want to see. Community seems to be to key concept in this style. Given that universities are often called "communities of scholars", "communities of truth", and "learning communities", one has to wonder what community means to contemporary professors.

Boyer (1990) articulated the different meanings of community in the university:

- A purposeful community: students and faculty share learning goals.
- An open community: freedom of expression is encouraged and civility is affirmed.
- A just community: diversity is affirmed and aggressively sought; prejudice and arrogance have no place.
- A disciplined community: individuals accept their obligations to the group, and well-defined governance procedures guide activity towards the common good.
- A caring community: a sense of connection is fostered.

- A celebrative community: campus traditions and heritage are held central to campus life; symbol and memory bind people in a common sense of meaning.

What can one leader do to facilitate this? Bolman & Deal (2001) state that spiritual leadership begins with the leader offering of his or her spirit. Leaders must give their followers certain 'gifts':

- Love: venerated leaders show love for their work as well as care for those with whom they work.
- Authorship: leaders allow others freedom, responsibility, and trust (within organizational boundaries) in relation to their work.
- Power: leaders understand that people need to feel the ability to influence their (working) autonomy.
- Significance: leaders must show others that their very presence has meaning and value.

If university leaders were to enact these notions, education professors might indeed feel valued and vital for their professional contributions.

Kinjerski (2004), after conducting qualitative research, submits that there are certain organizational characteristics that foster a sense of spirit or vitality at work. They are fully interconnected and all stem from the actions and attitudes of the leader. They are:

- Inspiring leadership
- Strong organizational foundation
- Organizational integrity

- Positive workplace culture
- Sense of community
- Personal fulfillment
- Appreciation and regard

It is clear that authors interested in transformational and spiritual leadership agree on foundational principles which seem amply suited to the university environment. Since professors see themselves as peers to their administrators, who are also scholars, the avenues of communication are likely already begun. However, every faculty, every unit, has a different set of values and culture connected to the discipline and the nature of the people in each unit. Barnett (2003) in fact states that universities are sites of multiple competing values and that an examination of values is *avoided*. Further, the literature on stress surveyed above indicates that professors do not necessarily believe their leaders hold their personal growth and satisfaction dear. There is reason to wonder, therefore, if these styles of leadership can work in universities.

Critique and Summary

The literature I have reviewed contains understandings that are relevant to this study. The extent to which those understandings were useful for professors of education at the university where I conducted my study shall be discussed later. However, they did provide me with useful points of departure.

The General Context of Academic Work in Universities

With respect to the ideological and political context in which education professors work, there is consensus that it has been affected profoundly by globalization and marketization. Today's professor toils in an economic system that commodifies knowledge (hence the term "knowledge economy"). An extension of capitalism, this system is based on the continued growth of new communication and information technologies, where knowledge is akin to stock in that it can be shared or rented but never completely owned. The scholarly version of this kind of work, which cannot be made routine due to its creative nature, produces abstract and theoretical knowledge. This is academic capitalism, and scholars agree it is here to stay. In this set of circumstances, multinational corporations have more impact on scholarly work, as they have become the new funders since governments have lessened their financial support for the running of universities.

The effect of this environment is profound. Professors are experiencing continued work intensification, declining autonomy and influence, disintegration of community, and constraints on self-expression and personal development. Understandably, workload stress is on the rise. Faculty have to split their time between competing roles. Research tends to take precedence, especially in research-intensive universities, as it is officially valued more. "Publish or perish" seems to be the reality.

The irony of the above circumstance is felt most by those in disciplines like education, since education is a service in society, not an industry with a new product to sell to a market in the tangible sense. Those faculties that are closer to the market receive more corporate financing and, in a time of necessary grantsmanship, reward structures, tweaked and upheld by peers, will value the varied aspects of professorial work differently than in the past. There is more competition for money, in the form of grants and funded graduate students, than in the past. There is a marked increase in corporate thinking, wherein efficiency is key. Researchers are members of a service university where the foci are the generation of new knowledge and the credentialing of future workers. Vocationalism is often privileged. This has blurred the line between universities and colleges. The traditions of higher learning for its own sake and teaching future generations the culture of the society may be eroded as the purposes of universities are re-articulated. Professors are not really seekers of truth and teachers any more.

Critique

Immediately noticeable in these definitions of information and knowledge is a remarkable dehumanization. Put bluntly, where are the people, the originators of knowledge and the communicators of information? The removing of people, and locking knowledge into systems and processes, increases the value of knowledge. Why must the people be removed for knowledge to be valuable? What does this dehumanization mean for knowledge work?

The literature on knowledge on the knowledge economy surveyed earlier establishes that a complex array of socio-economic forces circle around the university and its professors. Given that these forces themselves are dehumanized and put forward a code of valuation that ensures dehumanization continues, they have solidified dehumanization as a mode of operation within universities. Specifically, these forces, in bringing with them work intensification and less independence, have profoundly altered the traditional essence of professorship. It seems plausible to suggest that one specific aspect of a professor's work—meaningful contact with people: colleagues, students, professionals in their field—may have to be curtailed in favour of formal knowledge production. Additionally, the very literature on the knowledge economy and academic capitalism represents the mindframe of the knowledge economy: systems and processes are highlighted, and depicted as forces with impact, but the effect on the individual professor is absent. The individual is not worth discussing, but the force on its own is.

The Nature of Professors' Work

The historical literature I surveyed provides a backdrop to my research question in that it states that professors were busy professionals who experienced role conflict due to the multiplicity of the roles in their work and the common understanding of the discreteness of those roles. It only scratches the surface of my research interest, however.

Critique

Given the methodological orientation of Austin & Gamson's 1983 study and OISE's 1986 study, they were not likely intended to offer insights into the personal impact of this work intensification and battles with time, but rather to establish the truth of role conflict. Bowen & Shuster's 1986 study did not address the lived experiences of academics as they tried to deal with the totality of the tumult of their duties, and the pressures of the economic climate at the time. This may have to do with methodological orientation of the time, privileging the examination of discrete parts of a phenomenon rather than its dynamism. One is left wondering precisely how useful statistics are in helping leaders fully understand work intensification and role conflict such that it might be somehow abated. The vital information required for that is insights on the professors' *lived* experiences of the contemporary nature of these circumstances of change and its impacts, rather than measurements of change, such as a ratio of hours worked and discrete tasks performed within that time.

The Contemporary Environment: Observations from Professors of Education

From the position papers surveyed earlier, it is clear professors in education feel the effects of the knowledge economy quite acutely. Their impression seems to be compounded by the fact that they have (broadly speaking) two publics that are directly in opposition: the university, valuing research productivity, and the teaching profession, valuing in-service and problem solving. As discussed by Knowles, Cole & Sumison (2000), Skolnik (2000), and Tierney (2001), and Cole (2000), the current work climate in universities upholds structures that impede the competitive success of education professors and teacher educators through the devaluing of teaching. This is seen most acutely in faculty evaluation procedures, which are designed to assess faculty work along the separation of roles (one's teaching is not a valid site of research) and a specific definition of merit: the individual researcher's productivity. Faculties of education in themselves, with their focus on educational practice and the demands of practical issues in the field, are neither set up to accommodate the needs of academics working within them nor more praxis oriented teacher educators (e.g. seconded staff from schools to oversee field placements). Skolnik (2000) argues that faculties of education are at or near the bottom of the prestige hierarchy of disciplines and fields within the university, and therefore particularly vulnerable to charges that their professors are not meeting the conventional performance norms of the academy. They submit that a redefining of meritorious work is in order, one based on the valuing of praxis. Corresponding changes in faculty evaluations procedures have been called for (e.g. Shen, 1999).

Critique

These education professors' understanding of their work shows a holistic perspective on the different roles that comprise professors' work—they are considered complimentary (mutually informing) rather than adversarial. As such, the imperative of equitable valuing of the roles is unmistakable. In fact, the code of values can be seen in their arguments: appreciate individuals' diverse contributions, foster their vitality, and build professional community. However, how education professors feel about living in this professional world, and how those feelings affect their sense of self remains moot.

Reconceptualizing Academic Work

There is literature that addresses the notion of reconceptualizing the generic academic's work. Boyer (1990) advocates redefining faculty work around four kinds of scholarship: discovery (previously understood as pure research); application (applied research; the development of products); integration (publication and critique); and teaching. Krahenbul (1998) argues that the different components of faculty work cannot be compartmentalized and counted, except artificially. Understanding the dynamic integration and interplay of knowledge generation, transmission, and application are entirely more useful. Both these authors' ideas have implications for faculty evaluation. If roles were understood as organically intertwined, one could not be privileged over the others and claimed as the gold standard in meritorious work.

Critique

Now that the work of professors is being understood in a more complex and holistic manner, the question of its impact on the professor, and its effect on sense of self, remains ripe for investigation. There still does not seem to be an established body of literature on that specific point. This kind of insight, as offered by my study, will add to understanding of role conflict and its effects.

Professors' Reactions to their Work

There is ample literature on professor stress (Arnold, 1996; Barnes, Agago & Coombs, 1998; Boyer, Altbach, & Whitelaw, 1994; Fisher, 1994; McElreath et al, 1996; Marcy, 1996; Thorsen, 1996; Wilson, 1997). Generally, this literature asserts that professors (in many countries and many disciplines) experienced stress due to work intensification. This state of affairs remains, as confirmed by Tytherleigh, Webb, Cooper, & Ricketts (2005).

Critique

While the authors writing about stress reviewed earlier are unanimous about faculty feeling stressed, they do not offer rich details as to how professors themselves see their work, feel that stress and turmoil, and how their work lives interact with sense of self. As with the historical literature, the absence of this kind of detail is a function of the quantitative methods these authors used. In their surveys, professors were asked to rank their reactions to statements rather than communicate the entirety of their perspective in their own words. This results in an incomplete, possibly inaccurate picture. For example, the reports certainly lead one to believe that professors have a fully negative experience. But where are the professors who thrive in the current context, and feel vital and creative? While the sheer volume of the data is impressive and convincing, absent are the particularities of individual psychology and departmental cultures and subcultures that might help a chair or dean implement measures to improve professors' experience, and therefore their productivity.

Another disturbing aspect of these studies is more philosophical. In these studies, professors are not considered as complex individuals with dynamic senses of identity. Who is the "self" that answered all the surveys? It is the humanist self, nondescript, stable, and static. No individual is presented: the professors here are literally nameless and faceless; assumptively constant in their visions of their work world. The potential richness anything that might be classified as "it depends on...", as they see it, is simply whitewashed out of existence. Again, this literature, as discourse, nullifies the humanity of the professors. Second, it does not acknowledge that that perspective is tenuous, complicated by the activities of the subconscious mind, history, time, and language.

Education Professors on Workload Stress

The literature surveyed earlier shows that some education professors feel that publishing pressure alienates them from the future teachers they are responsible for training—and this leaves them dissatisfied (Badali, 2002; Beck & Kosnik, 2002; Knowles & Cole, 1998; Tierney, 2001). They contend that the demands on [education] academic staff are reaching unachievable limits and stress, disillusionment, and burnout are "pervasive" (Knowles, Cole, & Sumison, 2000, p. 10). To cap it all off, the literature observes that these professors sense disrespect from their out-of-faculty colleagues; yet, engaging in the role that would supposedly get them that respect—going to conferences to keep up their academic credibility—is a game that takes them away from their vocation. Of course, this cannot be seen as a blanket statement. Some professors might not see this part of their work as a game.

Self, Professional Identity and Spirit

The papers considered earlier (Cole, 2000; Knowles, Cole and Sumison, 2000; Skolnik 2000) state unequivocally that education professors feel that their code of values (including such things as praxis and collaboration) is diminished by their working conditions. Seen in light of Cranton and Carusetta's (2004) discussion of the dimensions of authenticity in teaching, it would seem education professors' contexts diminishes authenticity.

Certain exemplars of literature addressing identity (specifically gender) were considered. Women scholars experience dissonance and disconnection between professional and personal roles (e.g., Martin, 2000; Wager, 2003). Further, they feel they have to work harder than others to be seen as 'good enough', and that their contributions to departmental life are defined along traditional definitions of women's roles: nurturing others and 'housekeeping' (Acker & Feuerverger, 1996).

Critique

While Wager' s (2003) study is fascinating in offering a glimpse into very personal conceptualizations of self from individual women, it is limited by its methodology. In asking women to state their level of identification with ideal images (such as "ideal mother") and dichotomies such as "submissive/ dominating", the study's design encourages participants to choose a construct that might be too rigid to be accurate. It forces respondents into the researcher's strict representations. What does, for example, "ideal mother" mean? What if one does not cleanly identify with either component of "submissive/dominating"? Also, the framework of measuring does not allow a nuanced description of the experiences of, for example, ambivalence. Finally, social constructions are certainly culturally and historically linked. Would the constructs, whose meanings are loaded with assumptions, mean the same today in Canada?

My concern with some of the literature that looks at identity is its general unidimensionality and its temporality. While I do not belittle at all the struggles of individuals who are outside the white heterosexual male norm, an individual's sense of self is much more than just one marker of identity, such as race, gender, or sexual orientation. One's sense of self is continually experienced in the intersection of these markers; the perceptions of experiences can change over time. A perspective that mirrors this understanding would better display the complexities of profession and identity.

Spirituality in Academic Work

Another aspect of identity that comes to bear for education professors is spirituality. It is very clear in the literature that education professors feel a sense of vocation in relation to their work (e.g., Badali, 2002; Cole, 1998; hooks, 1994; Palmer, 1998; Rendón, 2000). Tisdell (2000), Dillard, Abdur-Rashid, & Tyson(2000), and Astin & Astin (1999) discussed that the juggling of their roles with their differing expectations, which is compounded by the pressure to be productive and entrepreneurial, erodes their ability to engage their sense of vocation. Who they thought they were professionally is not often allowed to show. This inauthenticity saps their professional and personal vitality.

Rendon (2000) declares that academic work needs to be reinterpreted to allow for an awareness of interconnectivity in roles, people, and purpose. This reformulation of academic work also echoes Knowles, Cole, & Sumison (2000) and Skolnik (2000) in their suggestions for solid premise reflection on the part of administrators. The education professor's work must be seen by administration differently. If it were, and their work were valued in a manner aligned with their own professional values, the feelings of diminishment would not be present. Given this collision of values, one wonders as to the long term effects on the mental and physical health of the individual professor. This literature begs the question whether a person can flourish—feel productive as well as psychologically well—in the complex situation described above?

The Administrative Context

The problem of professor well-being is a leadership concern, as well-being is linked to excellence in performance. Facilitating skill development (e.g. improvement in teaching) is a common administrative intervention, but policies designed to facilitate productivity lack a facilitative approach; they are more evaluative. Bland & Schmitz (1990, p. 45) observed "whether faculty activities are considered productive (vital) or not depends on whether they relate both to the faculty member's personal and professional mission *and* to the institution's mission". There is much agreement in the literature written by education professors on this point. Walker (2002), in his consulting work focused on fostering vitality, declares that improving relationships among professors and administrators would bring about not only an increased sense of vitality in individual professors, but a richer and deeper sense of communal and institutional vitality. He has collected ample quantitative data to this effect.

Critique

Any administrator interested in the continuing "excellence" of his/her institution would likely find Walker's ideas potent in any future planning. However, Walker's ideas can only be put into play after gathering data from professors that authentically reflect their understanding of their work, their reactions to it, and how it relates to their sense of self.

Leadership

Administration's appreciation of an issue such as vitality begs the question of leadership style. Management and managers (or administration and administrators) are seen as appropriate when conditions are stable and efficiency is a high priority. Leaders and leadership, on the other hand, are said to be more effective when adaptive change is required and the organization's members must be brought to agree on what is to be accomplished. Broadly, there are two ways to accomplish this. Transactional leadership uses the exchange of rewards for work done, and threats of punishment for work not done.

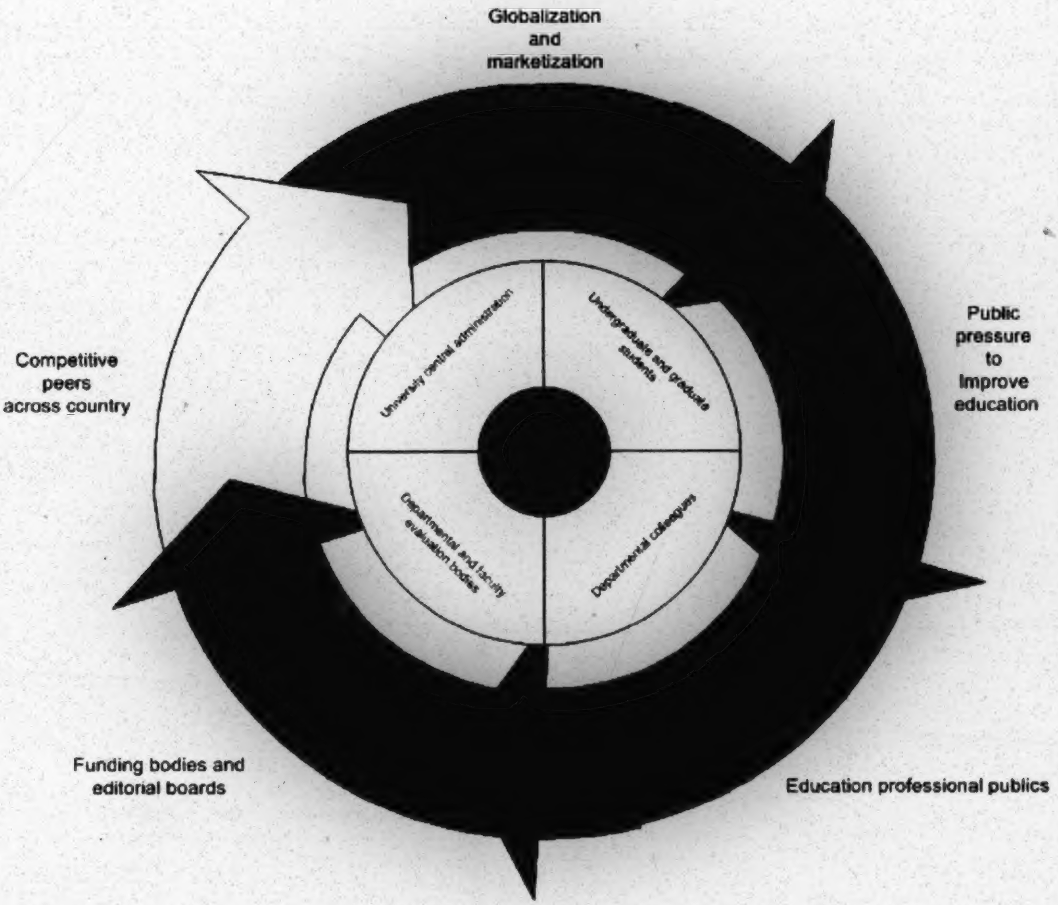
Here the leader plans everything and essentially induces followers to comply. Transformational leadership, on the other hand, has as its core precept the valuing of the individual and his or her emotions, values, needs, and goals (individualized consideration). Consequently, the followers participate in organizational problem-solving (intellectual stimulation), and join in the re-visioning of the organization's purposes and procedures (inspirational motivation). Communication, genuine relationships, and trust are the hallmarks of this style. The leader defines the need for change, and facilitates cultural change with the followers, making them leaders due the fact that they have been encouraged to learn and grow in a supportive environment. Spiritual leadership considers the individual in a more holistic fashion, paying particular attention to what values and beliefs form one's sense of purpose in work. Community building is vital in this style, and is enacted through engagement with others in a dignified and humane manner that acknowledges emotions, spirit, and vitality.

Perhaps professors of education see transformational leadership and spiritual leadership as more amply suited to the complexities of the university environment as it floats in a river of change buffeted by market forces. Inherent in their critique of their workload intensity and the conflicting codes of merit that attend it is the desire for their professional vocation (service to the profession of teaching through praxis) to be acknowledged by university leaders. Further, they want their praxis oriented and collaborative work evaluated fairly along these value lines. These leadership approaches could meet these concerns. But again, this needs to be investigated.

Heuristic Device: External Influences on Professor's Work

The model on the next page represents my understanding of education professors' work environment. This model is based on the literature reviewed above as well as my varied interactions with education professors as I have gone through my studies.

Figure 1


Globalization and marketization
Public pressure to Improve education
Education professional publics
Funding bodies and editorial boards
Competitive peers across country
University central administration
Undergraduate and graduate students
Departmental colleagues
Departmental and faculty evaluation bodies

Heuristic device: External influences on professors' work

The professor is depicted at the centre of parties that have diverse expectations (represented as sharing a circle immediately around the professor) and a number of dynamic forces (represented by the interlocking colored arrows at the outer edge of the model). Each level of the model touches the level under it. This symbolizes, as best as is possible in a two-dimensional medium, that the perceived dividing lines between the parties and forces that affect the professor are not rigid and identifiable with any finality. It also shows that a professor can also affect his/her context.

The arrows are labeled with all the forces discussed in the literature that form the context of education professors' work and therefore contribute to a sense of stress. Globalization and marketization have changed the nature and meaning of academic work to privilege certain kinds of knowledge as a product. The public, as evidenced by parents' views of pre-service and practicing teachers, and government's use of professors' research to back changes in educational policy, pressure education professors to improve the public education system. The education professor must stay in contact with varied publics (e.g., teachers, administrators, government) to remain esteemed as current and valid. The professor also must maintain relationships with peers who are in effect their competitors, either in terms of collaboration, or in terms of keeping abreast of developments in their areas of expertise.

Finally, the funding and editorial bodies hold significant sway; their decisions shape academic careers.

Four parties who have performance expectations that differ from the professor's and therefore bring about role conflict and stress, share the circle around the professor. Undergraduate students expect excellent teaching and mentoring as they follow the path towards becoming professional teachers. Graduate students expect strong supervision and mentoring, whether they intend to become scholars or advance in other careers. Department and faculty evaluation committees, in their deliberations about professors' promotion and tenure, look for a vigorous publishing record but also expect strong teaching and service to the profession. Finally, university administrators' expectations relate to ensuring professors' activities are in keeping with the institution's mission.

Placing the professor in the centre shows the primary focus of my research interest: the professor's perceptions of the work context that I believe will be rooted in their sense of professional self. I have coloured this grey to symbolize the lack of discussion on a clear, holistic perception and reaction to academic work, and how that might link to their sense of self: are they able to be authentic in their work?

Overall, what is absent in the literature on education professors is their integrative understanding of their work, and their feelings about it.

CHAPTER 3: METHODOLOGY AND METHODS

Introduction

The contemporary discourse on qualitative research, particularly debates on paradigmatic issues such as the nature of truth, being, and knowledge, continues to be in a constant state of flux. If we were to consider the discourse terrain, certain parts of that landscape might seem in turmoil, while other parts might seem serene and pleasant. Being new to the formalities of qualitative research, I found the landscape of qualitative research sometimes terribly challenging, but overall, I emerged with validation of long held subconscious beliefs. I initially had some hesitancy regarding formally choosing a paradigmatic home (I did not want to limit myself), and therefore I went through the exercise of explicitly articulating my views on truth, being, and knowledge. The goal was to position myself in the hills and valleys of the discourse for the purposes of this investigation. This chapter outlines my paradigmatic orientation. Specifics of method will also be outlined.

Contemporary Issues in Qualitative Research Design

Denzin & Lincoln (2000) offer a detailed consideration of issues that must be a focus not only in paradigm delineation, but also in adopting a paradigm and designing individual research projects. Their summary, which they label "critical issues of the [present] time" (p. 172-

173), contains seven dimensions, each of which can be seen as a problem a researcher has to solve:

- Axiology
- Accommodation and commensurability
- Action
- Control
- Relationship to foundations of truth and knowledge
- Extended considerations of validity
- Voice, reflexivity, and postmodern textual representation

The competing camps in research design evidently advocate different solutions for some problems; on some issues positions are shared, and in others the commitments are in sharp contrast. What follows is Denzin & Lincoln's (2000) typology interspersed with commentary that indicates my positions. What emerges, then, is a personal paradigmatic profile.

It is important to do this groundwork even if one has a paradigmatic home, since one's responses to these concerns influence all stages of the research enterprise. More significantly, as this research is fundamentally a work that also explores my identity and sense of integrity, it is even more necessary to ensure, not only for the reader but also for myself, that my thinking is coherent with how I see myself for the purposes of this dissertation.

Axiology

Axiology is defined in Denzin & Lincoln (2000) as the branch of philosophy dealing with ethics, aesthetics, and religion; they suggest that it be treated as part of the "foundational philosophical dimension" (p.169) of a paradigmatic profile since, obviously in this sense, axiology addresses the purpose a researcher may have for engaging in formal knowledge production. Their argument is one I agree with: ethics are indeed embedded in paradigmatic orientations, and acknowledging this "contribute[s] to...dialogue about the role of spirituality in inquiry" (p.169). For me, the purpose of research is service to one's society.

Denzin & Lincoln describe three possible stances. The first is the one taken by Positivists and Postpositivists: knowing about the world is intrinsically valuable, and consequently is meaningful as an end in itself. The second position, accorded to Critical Theorists and Constructivists, is that knowing is a means to social and individual emancipation. The third is the Participatory stance: knowing is valuable in so far as it contributes to balancing/reconciling the competing values of autonomy, cooperation and hierarchy in a culture, since each of these ideas, enacted to its extreme, has negative effects on groups as well as individuals.

My position is in keeping with both the second and third positions noted. This reflects my values as well as my personal quasi-therapeutic goal in conducting research into the area of professor wellness generally, and the work of professors of teacher education more specifically. In the final chapter of this dissertation I will address how my understanding of professorship in education has changed. The reader will see that, in keeping with Critical Theory and Constructivism's axiological stance, I feel my participants' observations and opinions have accorded me ways of knowing and understanding potential stressors and complications of the profession. In accordance with Participatory research's axiological stance, I hope that participants in my study would take the opportunity to reflect on their work in a deep manner, and use that reflection to find ways to build work-life balance within the competing demands of academic culture. Again, in the final chapter I will discuss whether this occurred. I will also address whether my interaction with my participants may lead to any balancing of autonomy, cooperation and hierarchy in their workplace, which is my hope.

Accommodation and Commensurability

At issue here is the question of paradigmatic purity: Can paradigms be mixed to suit the research question or the researcher? Two general and obvious positions are taken by scholars of research methodology; one is that the researcher cannot mix paradigms, and the other is that the researcher can. Denzin & Lincoln (2000) opt for the latter, albeit cautiously. They are careful to state that the axiomatic assumptions of the paradigms should be the same or at the very least compatible. In that sense, Positivism and Postpositivism work well together, as do Critical Theory, Constructivism, and Participatory Research.

In taking a multi-perspectival paradigmatic approach to my research, I agree with Denzin & Lincoln (2000) that the research field includes messy and complex human beings, either alone or in organizations or cultures. Shedding light on the diverse nature of the human condition is best done by looking through glasses that have multiple cooperating lenses. As will be outlined later, my multiple lenses include aspects of feminism, poststructuralism, and a regard for matters of spirituality.

Action

Should decisions or change come from others acting on research results or, more specifically, should the researcher follow up on findings by engaging in social action? At issue is whether the intent to use the research results and processes is a source of contamination of said research results and processes. Positivists and Postpositivists agree that engendering social action on the part of the researcher introduces bias, since action is "either a form of advocacy or contamination, either or both of which undermine the aim of objectivity" (p. 174). They believe that it is the place of others to act on findings. While Critical Theorists have always advocated social action to varying degrees in the sense that this action forms the political and philosophical thrust of their theorizing, Constructivist and Participatory researchers make social action part of their own work: the research becomes praxis. In fact, the research is seen as incomplete without action on the part of participants. Interestingly, the "constructivist formulation mandates training in political action if participants do not understand political systems" (p. 172).

Positioning myself here is difficult, since my inclinations as a researcher and practicality collide. I know that working with my participants brought about an "internal transformation" (p. 174) for me, and I hope that this may have happened for them as well. For the purposes of this research, I was more interested in this personal sort of change that might arise from the opportunity to reflect in an interview with me, particularly anything related to a sense of spirituality in academic work, than I was in training my participants to engage in social action. This will be addressed further in the Discussion chapter. I cannot deny that I would love to reconceptualize academic work to incorporate "the soul's artistry" (Rendon, 1999) and have this new understanding become a foundation for a workplace wellness program for professors. This will have to come later. So, for now at least, I align myself with Critical Theory's position: "emancipation anticipated and hoped for" (p. 172). However, I must offer a caveat. Within the time limits of this research, I did not see it as my place to engage in advocacy for professors, nor was I working *directly* with professors to advocate for change in their working lives. Nevertheless, I do offer recommendations.

Control

Who controls the inquiry/study? Denzin & Lincoln (2000) go on to articulate other questions embedded in this one, such as who determines questions and what constitutes findings? Who determines what representations will be made of participants in the research? They alert the reader to the fact that control concerns are intertwined with notions of voice, reflexivity, and textual representation. They state that Positivist and Postpositivists would view concerns around voice, reflexivity, and representation as threats to rigour in some way. It is likely that this group of researchers would see the insertion of the researcher's voice and thoughts as flagrantly biased, and they would chafe at other forms of textual representation, such as found poems or artwork, as unacademic because they bespeak emotion and subjectivity. For these researchers, every aspect (including setting the questions and disseminating findings) of an inquiry is under the control of the researcher.

New Paradigm researchers view control differently. For them it is less connected with the codes of academic rigour than it is with the ideal of facilitating democracy and empowerment for participants. Critical Theorists want participants to alter their futures by toppling structures of oppression, but the researcher acts as a "transformative intellectual"' (p.172), the catalyst for action. Constructivists want participants to develop deeper understandings of various phenomena, find more dissemination outlets for findings, and recommend questions for research. Participatory researchers, in desiring community action as part of the research, see the control of the study as shared in all respects.

I see myself aligned with the Constructivist position regarding control. Since I noticed in my readings that the nitty-gritty lived experience of contemporary professorship is an emerging discourse, their perceptions and reactions need to be heard, and a plan for related issues for inquiry need to be unearthed through discussions with them. In addition, I wanted to share the sense-making effort with my participants through continued dialogue during the analysis phase, particularly attending to their requests and reactions in regard to how I represented them.

Relationship to Foundations of Truth and Knowledge

The discussion here brings together two traditional cornerstones of research design: ontology and epistemology. In discussing the nature of reality, being, and knowing, Denzin & Lincoln (2000) essentially contrast Modernist and Postmodernist positions. Modernists firmly believe there is one reality 'out there'; humanity's imperfect ability to apprehend it is beside the point. This reality can only be ascertained through methods that nullify contamination (from bias, misperception, and so on), and are preferably testable repeatedly with scientific method. Positivists and Postpositivists adhere to this ontological and epistemological position. Regarding the Positivist and Postpositivist stance on epistemology, Denzin and Lincoln cite Polkinghorne (1989):

> The idea that the objective realm is independent of the knower's subjective experiences of it can be found in Descarte's dual substance theory, with its distinction between the objective and subjective realms....In the splitting of reality into subject and object, what can be known "objectively" is only the objective realm. True knowledge is limited to the objects and the relationships between them that exist in the realm of time and space. Human consciousness, which is subjective, is not accessible to science, and thus not truly knowable (p. 23)

In other words, all phenomena, physical and social, exist outside the human mind, and as such they remain temporally transcendent, despite the fact that we think about them or feel them. Real phenomena inherently imply "certain final, ultimate criteria for testing them as truthful" (p.176). Denzin & Lincoln (2000) call this position "foundationalist" (p.176).

Despite the fact that, throughout Denzin & Lincoln's (2000) typology, Critical Theory is grouped with Constructivism and Participatory Research, (dubbed the "New Paradigm", and depicted as Postmodern in its assumptions), Critical Theory is more precisely, I believe, describable as modernist, and therefore foundational, ontologically and epistemologically. Reality becomes temporal and social; foundations of truth are seen to reside in "specific historical, economic, racial, and social infrastructures of oppression, injustice, and marginalization" (p.177). Humans, as knowers, "are not portrayed as separate from some objective reality, but may be cast as unaware actors in such historical realities, or aware of historical forms of oppression, but unable or unwilling" (p.177) to change their present conditions.

Constructivists adopt what might be called a more genuine Postmodern stance on ontology and epistemology in that they are antifoundationalist: truth is socially constructed and therefore partial, and identities are fluid. They refuse the notion of one all-encompassing reality or truth, as well as any "unvarying standards" (p. 177) by which truth can be universally known. A truth claim is one that is arrived through consensus, through dialogue and negotiation. This kind of communication is ongoing, since the temporal aspect of the context of the social phemonena under scrutiny changes.

Oddly, Participatory Inquiry is not given explicit consideration in this section of Denzin & Lincoln's (2000) typology, except that it is dubbed "nonfoundationalist" in the summary chart (p. 172-173). They do not comment on this camp's ontological orientation, but define "nonfoundational" (as it relates to making truth claims) as the position that argues that there are no set, final, and testable criteria; they are negotiated. One can extrapolate, then, that if understandings of reality need to be negotiated, they are socially constructed and, therefore, knowledge is intimately linked to the knower.

I lean too much toward a Postmodernist position to be a Critical Theorist: social reality is too dynamic a construct to be reduced only to matters of structural oppression. Still, Critical Theory, with its foci on ethics, justice, and individual freedom has value and importance for me. Thus, I find new moves in theory toward multiperspective approaches that work in the intersections of critical theory, postmodernism, and other discourses have more meaning (e.g., Agger, 1992; Giroux, 1992). I firmly believe that there is no one truth for all people—personal as well social reality is individually created on intellectual, emotional, and spiritual levels, and may be perpetuated communally. I also believe that people's perceptions of how the world works are very real to them, and have to be respected as such. In a sense, it *is* fact. This is particularly important when strong emotional convictions are involved. I see humans as irrational creatures capable of rationality when it suits them. Consequently emotions and psychological reactions cannot be ignored or invalidated to uphold the mondernist Holy Grail of pristine rationality. Life is messy. How we know the world, therefore, is also messy. Therefore, I position myself with the Constructivists in that I see truth as context laden, partial, and a creation of one's intelligence, intuition, and emotion.

Validity

Validity is the notion that is apparently the most hotly contested by proponents of various research approaches. This issue is the linchpin of any paradigm: it describes goodness criteria for any research. It defines what information gets marked as data, and therefore has currency in the world and becomes knowledge. Given that Denzin & Lincoln position themselves as Constructivsts, they address the conundrum of validity as it is related to New Paradigm researchers in detail.

Positivists and Postpositivists hold traditional ideals of validity. They are transplanted from the physical sciences into the realm of social science. They ask the following questions:

- Are the findings rigourous and reliable (can the study be exactly replicated by other researchers?)
- Are they internally valid (are extraneous variables controlled?)
- Are they externally valid (are the study's results generalizable to other populations?
- Are they objective (free from bias)?

Constructivist researchers solve this vital problem with highly specified and demarcated "authenticities" and reconstructions of validity. The five authenticities Guba & Lincoln (1989) list are as follows:

- Fairness: This relates to views brought forward in the research; omitting particular stakeholders' claims would be biased. It is important to note that Constructivists do not grasp for objectivity as positivists do—due to their ontological and epistemological assumptions, this would be illogical. For them, bias happens through purposeful marginalization. All stakeholders deserve to be heard.

- Ontological and educative authenticity: These were formulated to determine if the research brings about a "raised level of awareness" (p. 180) on the phenomena under scrutiny (both for the researcher and the participants); it encapsulates being able to facilitate a critical analysis, with its moral leanings.
- Catalytic and tactical authenticity have to do with the ability of an inquiry to facilitate action on the part of the participants, and the involvement of the researcher in training them in social action. Objectivity is banished from the discussion arena: "objectivity is a chimera: a mythological creature that never existed, save in the imaginations of those who believe that knowing can be separated from the knower" (p. 181).

Laurel Richardson's (1994, 1997) "crystalline" validity is purposefully transgressive. She uses the metaphor of a crystal to define a validity that is meant, in postmodern fashion, to deconstruct and problematize positivist notions of validity, reliability, and truth, and thereby create new relationships between (among others) researcher and participants, and researcher and self. Crystals are multidimensional and constantly growing; they "reflect externalities and refract within themselves, creating different colours, patterns, arrays...What we see depends on our angle of repose" (Richardson, 1997, p. 92). Truth for a person, then, is multidimensional and pluralistic, hinges on that person's positionality (in terms of time in history, socioeconomic class, race, gender, sexual orientation, etc.) and frankly, 'is what it is' because of that positionality. Truth is complex and deep, but partial.

Patti Lather's (1993) postructuralist reformulation of validity is also transgressive. She seeks to "rupture validity as a regime of truth" (p. 674). Drawing on Lyotard and Derrida, who posited language as an incomplete system incapable of inscribing truth, she posits, among other things, "voluptuous/situated validity" (Lather, 1993, p.686), which "embodies a situated, partial tentativeness" and "brings epistemology and ethics together...via practices of engagement and reflexivity" (Lather, 1993, p. 686). In other words, the way in which ones knows is organically tied to what one knows and the relationship one has to one's participants. Knowing is therefore situated in relationships, tentative, and partial.

Lincoln's (1995) reformulation of validity criteria highlights ethics as intersecting the interpersonal relationships with participants and notions of epistemology. The first criterion she discusses is positionality: "any texts are always partial and incomplete; socially, culturally, historically, racially, and sexually located" and therefore "can never represent any truth except those truths that exhibit the same characteristics" (p. 280) Therefore, only texts display contextual and relational situatedness, which includes the position of the author.

Secondly, Lincoln describes community as a criterion for validity. Since research takes place in and is intended for communities, those communities are arbiters of quality; the research would hopefully serve the purposes of the community. Lincoln's third criteria is attention to voice, or "to who speaks, for whom, to whom, [and] for what purposes" (p.280). Voice creates praxis, because voice can become a resistance against silence, disengagement and marginalization. In this sense the author is a passionate participant in his or her study. Critical subjectivity (a kind of intense reflectivity on both the research and the participants' parts) and reciprocity, or the extent to which the research relationship becomes reciprocal rather than hierarchical, are the next two measures of validity articulated by Lincoln (1995) The final one is sacredness, or the profound regard for how science can contribute to personal transformation and foster the "collaborative and egalitarian aspects of the relationships created in the research-to-action continuum" (p. 281). These criteria are interrelated and integral.

My perspective on validity is in line with the Constructivists. I find Richardson's (1997) metaphor of the crystal apt and helpful in understanding how my participants' worklife realities are indeed partial and in a state of flux. Lather's (1993) articulation of situated validity is one that I have held all of my life. However, it was not my purpose in this study to focus on language. The criteria specified by Guba & Lincoln (1989) and Lincoln (1995) seem to go together, and I intend to integrate them into an authenticity check of my work, as can be seen in the Discussion chapter. They are in keeping with my beliefs as outlined above.

Voice, Reflexivity, and Postmodern Textual Representation

Again, since Denzin & Lincoln are committed Constructivists, they feel this cluster of issues is important in defining a paradigm and therefore include it here. It is a Postmodern concern in itself. Positivists and Postpositivists, being Modernists, see this as a null issue, because they see the disembodied rational and objective voice of the researcher as the only appropriate one for a research report, to the extent that even the "I" of the researcher is stripped down to become one all-encompassing authoritative voice in the text, outlining the one Truth to the reader. In this sense for them participants have no voice of their own. Reflexivity introduces bias, and should be avoided; the sanctity of the Truth must shine through the words. Consequently texts are standardized; forms of representation considered the domain of the Humanities and Fine Arts (poetry, story, journaling, visual art) are inappropriate again because they show bias.

New Paradigm researchers, being Postmodern, see voice and reflexivity as organically intertwined and vital in research; they insist on more permissiveness in textual representation of findings. For this group of researchers, the research report must enable the reader to 'hear' the voices of the participants, without being sanitized in the name of academic writing. The difficulty arises for the researcher in representing his or her self (or multiple selves, as some Postmodernists contend) along with the participants' selves. Reflexivity for the researcher, the process of critically reflecting on oneself as research instrument, being 'naked' about one's subjectivity, as it were, is meant to see the researcher through this difficulty of the crisis of representation. The researcher must come to terms not only with the chosen research problem, but the dynamic interaction of selves he/she brings to the research site that influences interpretation/reconstruction/representation of the participants' views. We must interrogate ourselves and unearth the complexities we bring to our research effort: political commitments, past traumas, unclear emotional and intuitive convictions. This is in fact considered rigourous. Regarding textual representation, New Paradigm researchers advocate texts that break disciplinary boundaries, or would be seen as 'messy' by Positivists and Postpositivists. These texts are seen to speak more authentically for participants, since they communicate the immediacy and urgency of emotion.

I cannot deny that on this last issue I stand solidly with the New Paradigm researchers. Throughout this research, I have interrogated the depths of my conflicted and argumentative selves as I interacted with people who have the job for which I have been training. I trust my self-awareness, and feel that this research document, with its reflective threads, is transparent: it shows that this work is an episode of transformational learning for me. I will return to this matter in the Discussion chapter.

Closing Thoughts on my Paradigmatic Orientation

It seems to me that at this time, with the amount of reading I have done on methodological issues, I consider myself to be a Constructivist. I believe reality is socially constructed, fluid, contextual, and, ultimately, not completely knowable. One's ability to explain one's sense of reality to oneself and others is intricately linked to one's sense of self and one's place in life. The irony of 'boxing' myself in a container that is not solid is not lost on me. It is at once daunting and liberating to think that in meeting the loud and apparently rigour-driven demand to situate myself in relation to the discourse on qualitative research, I can still maintain a sense of freedom: my commitments may change in the future.

The Central Theoretical Construct: Identity

Given my methodological commitments and my research focus, I must define my understanding of "self" and "identity". Simply put, I generally agree with how poststructural feminists appreciate these two intricate concepts philosophically. Their stance is the one I have held all my life without knowing so until I immersed myself in their theorizing. It drove my intention to explore individual education professors' perceptions and feelings about their relationship to their work.

Poststructural Feminism Defined

Poststructural feminism is a hybrid of more traditional poststructural and feminist thought that offers spirited critiques of both humanism and patriarchy. Smith (1996) offers this definition of poststructuralism:

> In philosophy postmodernism is loosely linked with "poststructuralism". The poststructuralist focuses on the extent to which reality, including our own being, is constituted by our very acts of trying to use, describe, and understand what is. In attempting to define reality we in fact constitute it—whether completely or partially remains open to question. Poststructuralism builds on the notion that reality, both human and non-human, is fundamentally malleable. We cannot, however, do our constituting of reality consciously or rationally. That would require a stable and unchanging actor facing a structurally stable world, and we are not beings with a pre-given structure or nature. Hence the modern desire to consciously and rationally reconstitute the world is seen as a chimera. Any closure...is...rejected (p. 8).

Certain themes can be identified in Smith's discussion. Postmodernism is usually understood to be an academic response to humanism (interchangeable with modernism) because it refutes humanism's dearly held notions: that reality is present in itself and therefore intact and external to perception; truth is universal, and is definitively knowable through the correct use of reason and objectivity; "by grounding claims to authority in reason, the conflicts between truth, knowledge, and power can be overcome"; freedom "consists of obedience to laws that conform to the necessary results of the right use of reason"; the Self is stable, coherent, and unified; and "language is in some sense transparent" (Flax, 1990, pp.41-2).

Poststructuralism's distinction is its focus on subjectivity, language, and how language is involved not only in one's construction of reality, truth, knowledge, and identity, but also in societal enacting of power and oppression in social systems, be it through socialization, education, popular culture, politics, or economics: "Language is, after all, an important clue that indicates the failure of boundaries and the possibility of resistance and freedom" (St. Pierre, 2000, p. 478).

It is logical that some feminists critical of modernism would gravitate to poststructural thought, since social constructs such as patriarchy, racism, ageism, and homophobia "are cultural structures, cultural regularities" that "humanism allows and perpetuates" through language (St. Pierre, 2000, p.479). What feminists add to the poststructural understanding of social reality is that the above noted constructs serve to oppress and foster resistance in individuals.

Poststructuralism on Language

Poststructuralists, as well as poststructural feminists, begin with the notion that language cannot mirror reality, as submitted by Saussure (1959), and that meaning is transient, temporary, and disputable, as submitted by Derrida (1974). Saussure theorized that language is merely an abstract system consisting of chains of signs (words and images, or "signifiers" *arbitrarily* paired with a meaning, or "signified"). If there is no natural or intrinsic connection between a word and a thing, the meanings of words are relational only, and do not necessarily have fixity in the mind of the speaker. Derrida sharpened Saussure's analysis when he noted its flaw: It does not account for different meanings of the same signifier. The signified is never fixed once and for all in the mind of the speaker; it is constantly shifted depending on social context. Therefore, language *cannot* do what humanists want it to: name and reflect (represent) what it encounters, or, put another way, give a thing an identity and define its essence, so as to be able to group that thing with other structures "thus producing and even enforcing order out of randomness, accident, chaos" (St. Pierre, 2000, p. 480).

Poststructuralism on the Self, Subjectivity, and Identity

If the above understandings of reality and representation are accepted, a humanist understanding of a unified self and stable identity cannot remain. The humanist self is not only whole and stable, but fully conscious, rational, autonomous, and endowed with will and the freedom to use it to act in the world. The crucial point here is that "humanism requires that a subject of knowledge, the production of an integral identity, be ahead of words and action so that the latter are encountered as indexical expressions of the latter" (Green, 1988, p.33). Put alternatively, I am and can therefore say who I am and do what represents me.

Self

Marx was among the first to counter the humanist self. He posited the self not as "an abstract being who exists apart from social activity", but as "a product of society who is deeply embedded in social relations...and must be explained by a critique of ideology and an examination of the historical moment in which [s/he] is enmeshed" (St. Pierre, 2000, p. 501). In the Marxist view, the self is the powerless cog in society's money making wheel.

Freud (1991), too, dealt a significant blow to the humanist self when he theorized the unconscious, and described it as the murky depths of the mind, unavailable to the rational mind, and uncontrollable since it is motivated by base drives. The self cannot be unified if it has a contrary and dynamic underside, nor can it remain centered and full of agency.

Lacan (1977) furthered Freud's critique and seriously decentered the humanist self with a more purely postructuralist idea: The subject is constituted by language, produced and split by it. Lacan's theory is most certainly complex, but for my purposes it is sufficient to note that a person cannot have a whole sense of self, since it is through language that s/he continually reconceptualizes her/himself. S/he will always be in a state of lack as a result of mirroring the expectations (desires) of others (which are constituted in language) back to the partial sense of self s/he has. "I" has no single referent. It is more appropriate to discuss a person's (usually called a subject in this discourse) position in various constructs that are constituted through language such as gender, race and age, and call the intersection of those positions (even with all the patches in its consciousness) multiple subjectivity.

Subjectivity

Weedon (cited in St. Pierre, 2000) notes:

> The individual is both a site for a range of possible forms of subjectivity and, at any particular moment of thought or speech, a subject, subjected to the regime of meaning of a particular discourse and enabled to act accordingly. Language and the range

> of subject positions it offers always exist in historically specific discourses which inhere in social institutions and practices and can be organized analytically in discursive fields (p. 502).

Weedon's (1997) practical definition of subjectivity is "the conscious and unconscious thoughts and emotions of the individual; her sense of herself and her way of understanding her relation to her world" (as cited in St. Pierre, 2000, p. 502). The key here is one's own and private understanding, interpretation, or construal of "I", which includes perceptions of memories of one's experiences (a referent of self in the past) and imaginings of one's experiences (a referent for self in the future) (Weinreich, 2003). One tells oneself who one thinks one is at any moment. This is a very singular experience and is tied to a particular time.

Identity

Individuals do not tend to think of themselves as floating in the intersection of systems of relationships. They tend to speak of themselves with the assumption of a certain kind of unity over time. One gathers information for one's self-construction through social interaction. Identity is created socially, through language and the experiences of the interactions in which the person develops—the socialization process. It happens through the constant engagement of roles that are socially determined. This is not a singular experience tied to an identifiable moment in time:

> A person's identity is defined as the totality of one's self-construal, in which how one construes oneself in the present expresses the continuity between how one construes oneself as one was in the past and how one construes oneself as one aspires to be in the future (Weinreich, 2003, p. 26).

Whereas subjectivity amounts to who one tells oneself one is, identity, loosely put, is constructed by and through others who define roles for him or her and inculcate him or her with them. There is a perceived wholeness to identity due to the continuity of experience. My subjectivity may be at the intersection of being a white, straight, 34-year-old female and the life I have led as I see it, but my identity is the totality of being "Iranian", "German", "immigrant", "woman", "daughter", "sister", "yoga student", "friend", "leadership trainer", "doctoral student" and "aspiring professor" as taught to me through others' messages. This is my "I".

Professional Identity.

Professional identity "is made up of those dimensions that express the continuity between one's construal of oneself in terms of one's profession in the past and one's future aspirations in relation to one's profession" (Wager, 2003, p. 215). In other words, "education professor" is construed uniquely. In this light, I cannot label my participants as if to say, “this is who you are, and why you see your self and your work in this way”, either through my own interpretation of the job, or what the literature says about the job. I believe I gleaned my participants’ sense of professional self through their own words and attitudes. They showed me what meaning and purpose the job had in their lives.

Poststructural Feminism on Spirituality

If individuals are constantly engaged in attempting to construct (both rationally and non-rationally) a generally coherent sense of self, it seems logical to assume that they are also engaged in their own meaning making about life. Addressing questions of existential meaning may be part of that process, and may be in fact, in the eyes of the individual, foundational to his/her sense of self. Nevertheless, it is also logical to ask, “Well, isn’t the notion of spirituality too humanist?” Yes, the common understanding of spirituality rests on two modernist premises: there *is* an all-encompassing benevolent intelligence (be it God or a universal life-force) around us, and it has *determined* our life’s trajectory and purpose. This humanist version of spirituality, then, is understood as acting in acceptance of this one truth and reality. However, having a notion of purpose in life or a sense the interconnectedness of life is actually not incongruent with Poststructuralism’s premises, even though it may seem so. The point that matters is *the individual’s sense* (particularly emotionally) of these ideas.

Tolliver and Tisdell (2002) offer these insights:

> Spirituality is about how people make meaning, [particularly] about experiences that get at the wholeness and interconnectedness of life...[It] is about how people construct knowledge through largely unconscious and symbolic processes, often cultural, manifested in such things as image...and music. [It] invites people into their own authenticity. (p. 391).

Throughout my interviews, I *had* to assume that I saw glimpses of my participants' self-identified authentic selves (at the very least in terms of their work). Discussion of what they wish to accomplish through their work did indeed arise, and for some more than others. Consequently, I cannot ignore the place of spirituality in their visions of themselves or their understanding of all the experiences that constitute their work.

Method

Gathering Data

In keeping with my research orientation, I used both constructivist and poststructural research to capture the lived realities of the professorship as it was reflected upon by my participants. The influence of poststructural feminism and my curiosity regarding matters of spirit can be seen in the fact that I invited their focus on feelings, their perspective, and their sense of meaning and purpose. I see all of this as rooted in their positionality and identity. I approached my research in a somewhat grounded way in the sense that I was fully curious and open to their understandings, and was very open with mine as a filter for my listening. Even with the data collection complete, I was reluctant to theorize the perceived nature and impact of the professorship, as theorizing in the traditional sense is masquerading a unique understanding as immutable truth. Consequently, my choice not to conceptualize an understanding of professorship along any *single* aspect of identity in particular (like gender or race) stands. This measure afforded me the ability to remain focused on my participants' understandings, and which aspects of their identities were, in their perception, relevant to them. In keeping with poststructural thought, I was in this way able to consider the unique interrelationship of identity and power as it was discussed by my participants.

Arriving at my Final Group of Participants

From the web-based staff listings of the university chosen for the study, I first isolated the names of all the academic staff in the Faculty of Education. Then, using the dates noted for the commencement of their employment at the university, and promotions in rank, I filtered out a tentative list of 29 individuals who *seemed* to have between 7 to 20 years of service. This was difficult, because even though some individuals had been at the university for many years, it was apparent from the closeness of the dates listed in relation to their ranks that they had been sessional instructors for significant periods. I then sent a letter of invitation to those 29 academics, and received 10 positive replies (please see Appendix

1). I secured letters of consent from each participant that articulated clearly their rights and my responsibilities as per the ethics review process I passed, such as their right to withdraw from the study without penalty, the right not to discuss a particular issue, and my conferring with them over my drafts so as to ensure their anonymity (please see Appendix 2).

The Interviews

Prior to arranging the interviews, I consulted my supervisory committee as well as two other education professors about my questions. I conducted a non-taped pilot interview for practice and feedback with a third education professor. Once I was confident that my questions were clear but still flexible, I finalized the interview guide. All interviews were arranged through email communication. Each participant was sent an interview schedule of twelve questions (please see Appendix 3). My email contained the explicit comment that the schedule was intended to offer them some insight into potential areas of discussion as opposed to a set list of allowable domains. I told them all I was most interested in the ideas about their work that mattered most to them, and had no expectation of proceeding through the interview in the linear fashion assumed by the schedule.

The interviews were held in spaces of the professors' choosing, most commonly an office. I held semi-structured tape-recorded conversations with each of my participants in turn, taking written notes on facial expression, body language, and any use of props. As I have always been fascinated by the nonverbal communication of emotion and psychology that often reveal themselves through body language, I paid close attention to the interaction and contradictions in what my participants said with their conscious and rational minds (their words) versus their bodies. In order to build rapport, be honest, and facilitate a more natural conversation, I purposefully and consistently described in very general terms how I came to be interested in this topic, and my positionality. I did not want to "other" my participants (Fine, 1998) by gathering personal data without divulging any of my own. The participants were reminded, both in writing in the letter of consent and the interview preamble, that they were free not to answer any particular question and withdraw from the study if they wished. I also invited my participants to add any insights they wished in any manner that suited them, such as poetry, reflective journaling, or visual art, with the hope that, if used, they would offer a kind of data triangulation. I carefully journalled my immediate intellectual and emotional reactions to the professors' ideas and stories after the interviews in order to facilitate the reflection that weaves through the document.

The Group Interview

In both the letter of invitation and the letter of consent, I described the second aspect of my data collection: the group interview. My intention here was to extend past the individual interview and have willing participants come together to share thoughts and critiques of their current worklife context, and share observations for how they would rather wish it to be. I felt the professors might enjoy the opportunity to re-envision their work context collectively, and I was also interested in the potential contrasting opinions they might have. I also believed that the dynamic might reveal something about the culture of their faculty. Only 50% of the participants consented to participate, and in the end, due to scheduling issues, 30% of the overall group took part. All of them were men. This interview was even more loosely structured, in that the email I sent by way of confirmation merely outlined the topics I hoped might be addressed. The participants signed consent forms for the group interview right before it began (please see Appendix 4). It stated I would ensure their confidentiality and anonymity, and asked them not to discuss the interview later, also to ensure confidentiality and anonymity. I booked a room they were familiar with and provided refreshments to make them feel comfortable. This interview was also tape-recorded, and I made notes in terms of research participants' body language. To make the conversation more comfortable and less interview-like, I very overtly allowed them to control the ebb and flow of topics.

Data Analysis

Following Merriam's (1998) advice, after each interview, I listened to each tape to achieve two things: to develop a catalogue of major ideas in the interview, and to note any further questions that may have comprised follow-up communication. I painstakingly transcribed the interviews myself, in order to consistently document laughter and other emotional reactions, pauses, body language and gestures, and the impromptu self-editing that occurred. The transcripts were rich, and read more like a play.

The first member check was conducted at this point. I sent the transcript, as well as my reflective observations, to each participant. I asked them to comment on the transcripts (did they feel it was an accurate documentation of our meeting, and did they wish to add or delete anything). If I had supplemental questions, I asked them at this point. Additions or requests for deletions (in the sense of "please don't use that") were strictly heeded.

Atlas-Ti, a computer program that facilitates analysis of digital data, be it a text, image, or audio file, became the first tool I used to track emerging themes. This was after I learned the software's basic capabilities. I did not establish any codes before the analysis; I simply labeled specific words or phrases that seemed to be forming into clusters and added codes as the coding process progressed. I cannot deny that many remarks made me recall points in the literature, but I was careful not to code them in the literature's words. I used my own. In this sense I used a kind of constant comparative method; codes were refined and made more particular as the process continued. As this program affords the user electronic sticky notes, I kept a running log of thoughts that tracked my interpretations and endeavoured to make connections in what I was reading: "This seems to be related to this"; "I wonder if this has implications for that".

I soon found that the program's convoluted design and directions (it was translated from German) impeded my analytical process. Numerous working sessions with my supervisor revealed that I was not separating the coding phase from the search for themes, in the way that the program was meant to facilitate. My codes included whole dynamics or themes present in the data (e.g. 'competition mars collegiality'), as opposed to only naming the apparently consituent parts of a dynamic (a='instance of competition' or 'b=absence of collegiality) and identifying separately how they interact ('a is seen to bring about b'). I chalk this up to my literary background, where I was taught to name and describe the nuanced workings of the whole and consider its psychological and social genesis; the parts of the whole were not the focus of analysis. This is my natural analytical process. I do not see the utility of breaking things into separate and distinct bits when they are what they are because they flow into each other and move as a whole. The distinction seems artificial. I therefore returned to my transcripts in Microsoft Word, and used its sticky note function to write themes I observed in the data without the hindrance of the software programming that did not facilitate my analysis. I was very careful with my choice of descriptive terms. I also mimicked *Atlas-Ti*'s cross referencing utility by bringing all excerpts that had the same code together in one document in order to check that the code was an accurate description of the excerpt.

Also, due to my training in literature, the language and metaphors and images my participants and I used were loosely tracked. This was of secondary importance to me, as the content of their understandings was the thing, but I caught myself noting language, since I believe that the language used reflects how an individual understands him/herself and the academic ethos. Even though Constructivism does tend to uphold a humanist (i.e. modernist) understanding of self as unitary, rational, and action-oriented (Davies, 1993), and Poststructuralism, in its focus on the interplay of language and self-perception, does not, I purposefully interacted with my participants as unified wholes, and then conducted a loose and poststructurally influenced look at their language as a second phase of analysis. I journalled my reflections here.

The second member check came at this point. I sent the pieces of the transcript that I intended to use in my findings back to my participants, and invited their comment on my sense-making. These transcript pieces were either evidence of particular themes unique in that person's transcript, or common themes shared with other participants.

The final member check came as I was drafting my findings chapter. After my supervisor communicated he was satisfied with my rendering of the data, I sent each participant my findings from his or her own interview, and the group interview if they participated. I invited their reaction and comment, and edited as necessary.

Discussing the Findings

Readers will note in the findings chapter that I used metaphor. Here is the influence of my literary training. Similar to their use as a literary device, I feel metaphors enable me to articulate information in a compact way that foregrounds the fact that *I* have reconstructed what I heard from my participants, and I have intellectually done something with that raw information. This pointed self consciousness is imperative given my methodological orientation. The choice and discussion of the specific metaphors are accompanied by excerpts of the reflective process I use to generate the metaphors. Finally, for the discussion chapter, I compared and contrasted the data to the literature I outlined in the literature review chapter, and used the definitions of self and identity presented here to offer an understanding of the professional identity of my participants. I also wrote a discussion related to methodology that closely examined my role in the interviewing and sense-making stages.

Limitations

Due to time and financial constraints, my interviews were conducted at one Canadian research-intensive university. Therefore my participants' comments reflect their reactions not only to the changes in professorship as a whole, but more specifically to those changes they saw within that institution's unique environments. Thus, while immediate generalizability and transferability of my data may be a valid concern to some, the context specific nature of my chosen methodology renders this of secondary importance. In fact, it is the reader's task to ascertain whether the findings of my study are relevant to his/her institution. The reader may ascertain whether the experiences as constructed by the participants and me resonate with him/her, both personally and in light of the institutional contexts involved. I cannot assume responsibility for the degree of generalizability that might be accorded to my work, as this is in itself a construct from someone else's perspective, and therefore a product of free will, intelligence, and complicated perception mechanisms.

Other limitations stemming from engaging in constructivist work centre around confidentiality and anonymity. Constructivism's hermeneutical methodology can be seen ethically as a safeguard against deception. However, a kind of deception had to enter the study's report to hide the identity of the institution in which the study was undertaken, as well as the professional identity of the participants. Every measure has been taken to ensure that these participants were presented without telltale markers of their professional identity.

The study was formally limited by the participants' ability and willingness to communicate with me on the topic I chose. I cannot say that I was able to develop exactly the same level of rapport with each individual; personalities and communication preferences differed, as did my instinctive response to each person (this is noted, and is part of my reflective writing in the findings chapter). However, I still trust my ability to form connections with individuals. I endeavoured to gather information that was equally deep and rich in description and emotion from all my participants.

Delimitations

I focused my exploration on professors of teacher education. One reason is that education professors, many of whom engage in reflective practice, are perhaps better able to reflect well on their work. Another reason is that education professors have been portrayed as an interesting kind of professor. Professors of teacher education at research institutions experience two great pressures: their students, teachers' professional associations, ministries of education, and the public at large demand excellence in teaching and service, while their institutions demand research excellence (e.g., Cole, 2000; Knowles, Cole & Sumison, 2000; Skolnik, 2000). It seems logical to assume that these particular professors' sense of role conflict would be instructive indeed to the professors themselves, to their colleagues in comparable institutions, and to the administrators who make decisions that further effect their lives.

In an effort to keep this project manageable, I interviewed ten individuals. In terms of choosing my participants, I took a cue from literature on faculty development and decided on midcareer professionals (Baldwin, 1990). Individuals in this category feel established in their careers and have achieved mastery of their work, but may also be anticipating the ebb of their careers and therefore feel compelled to address the purpose of their work and perhaps set new goals:

> Mid-career is a time for reexamination of personal values and needs as well professional concerns ...the issue of balance between one's work role and personal roles becomes more salient (p. 25).

People in this stage were apt for my study, as they seemed secure enough to reflect quite openly without fears of repercussions, and to do so in a relaxed manner. For my purposes, mid-career translated into having tenure and up to 20 years' experience as an academic. The mid-career mindset, rather than formal years of service and closeness to retirement, became the deciding factor for me. Consequently, the participants ranged in years of service from 7 years to 20. I believe they have been very able to assess 'how times have changed' for academics, and how they feel about that. I was not interested in pre-tenure faculty in this study for the simple reason that they are in the middle of a significantly different vortex of demands, and their outlook will reflect that. My efforts to bring in some diversity—in terms of gender and race—were thwarted by the demographics of the original 29 academics to whom I sent letters of invitation. This particular faculty's women are mainly either pre-tenure or very close to retirement. It is also very white. However, I do feel I have interesting breadth in my data; their life experiences have been vastly different, and each person was colorful in a unique way.

Final Reflections

I cannot deny that the experiences I have had (both prior to this study and during it) and the literature I have explored for the purposes of this study left me feeling a complicated mixture of excitement and dread about my future prospects. However, I set out to welcome this project as an opportunity for personal as well as professional growth. And I have indeed grown. I feel it is imperative to understand, through the "I" of the education professor, not only what the work means to these people, but what, through reflection and refraction, it means to me. If the betterment of some Canadian education professors' lot in some way eventually comes of it at all, even in a small, personal fashion, the hard work and personal transformation has been worth it.

CHAPTER 4: FINDINGS

Introduction

Observing the patterns of meaning in the data was a fascinating process that involved much self-checking. This process is discussed in some detail in the following chapter. In this chapter I take the reader through a tour of sorts—a tour through an art gallery comprised of portraits and audio clips designed to display the meaning I saw in the data. I invite the reader to walk along with me, and imagine that the audio clips begin as the reader settles in to looking at the portraits.

I am acutely aware that the meaning I am presenting says more about me and my construction of reality than any Positivist reality supposedly inherent in what was communicated by my research participants. It is for this reason that I present reflections throughout this chapter. My methodological orientation demands that I articulate my awareness of my own meaning making process, both rational and emotional. I also am aware that a very important caveat has to be self-consciously presented: the thoughts of the participants are ones limited in time (they would very likely answer my questions now in a different manner), and bounded by mood (one never knows what might have been happening in participants' lives that might have seeped into or tinted their remarks). In this light, it seems inappropriate to 'state my findings' in the traditional sense. They are alive, not fossils to be picked at.

Having to make meaning and sense of other people's understandings has been unsettling. I sit with much more than mere answers to my research questions. The immersion in the view through my participants' eyes has also brought to light fascinating imagery of the work of the education professor, as well as stunning critiques of the system in which they work. This certainly has had an effect on me.

Organization of the Chapter

What follows, then, has two parts. First comes a brief introduction to the people I interviewed, or more precisely, to the personae they presented to me. In accordance with the ethical necessity of anonymity, as well as a desire to show you snippets of their humanity, I present each individual as I saw them. Each persona was given a metaphorical name, and described using my observations. Keeping true to the necessity for self-conscious articulation of my part in understanding my participants in the way I did, it is imperative that the reader appreciate that these portraits are literary to a certain extent. My observations are qualified with remarks that indicate why my reactions were as I present them: how the observations came out of the data. Functionally speaking, I also endeavored to summarize the fundamentals of my conversations with these interesting people by supplementing my observations with a sound-bite or two. I endeavored to replicate the originality of their speech (e.g. pauses that indicate they were thinking) with these conventions: commas for brief pauses, and ellipses for longer ones. Any editing to the transcript is indicated through the use of square brackets. The participants' 'identity', for my purposes, is based on what each person professed to value and believe in life as well as in engaging the many roles that make up "education professor". Each snapshot is followed by a reflective comment that shows the reader my reactions, as well as the questions and concerns about professor wellness that arose from each meeting.

Next comes the thematic analysis I performed on the transcripts of each individual interview and the group interview. This is presented in a more conventional format. The findings are classified under the following broad headings:

- Commonalities in professional identity
- The past and present of the education professorship: The "image"
- Roles and expectations: Endurance juggling
- Institutional politics
- Faculty evaluation: The currency of success
- Critique: The personal impact of the system and the worklife it creates
- Blue sky thinking: The ideal worklife

The chapter concludes by returning to the research questions and summarizing the intricate responses to them.

The personae

I interviewed ten individuals: three women and seven men. All were members of the same Education faculty at a Canadian research intensive university. Five were from one curricular department, four were from another, and the last was from a non-curricular department. Nine were school teachers in their previous professional lives. These nine people did not purposefully set out to become professors, while the tenth did, after a satisfying career in a related field. The majority of the teachers came to graduate school pursuing Master's degrees to better themselves as teachers; they intended to learn in order to improve teaching and learning when they returned to the field. Consider, for example "I came [to graduate school] to upgrade professionally and then stayed on" or

> I was frustrated in terms of my teaching *methods* to help [students]. So, that was a real interest to me, to look to find out more...So, I thought, "Right. I'm going to go back to university." [Afterwards] I decided I *still* didn't know enough about it; I wanted to do a doctorate in the area.

Like the individual above, most were driven to learn more, but also found the professorship to be the more potent way to have that impact on the profession (in-service teachers, pre-service teachers, and k-12 students directly). Consider these two thoughts: "I realized that being a professor teaching new teachers, and running workshops with current teachers, would enable me to help them; writing articles and textbooks would provide a larger sphere of influence" or "So, you have something to say, you say it, you're *listened to.*" The lone non-teacher was similarly motivated, adding that academic life seemed to be a "nice way to make a living". Among the teachers, the exceptions were either buffeted by the economics of teaching at the time—they desired financial stability for themselves, or had just become parents and wanted a different professional pace. All participants declared passion for their work.

The Women

Comparatively speaking, the women seemed generally more formal and a little distant in the interviews than the men. This was subtle, but noticeable, as I approached each interview with the desire to get to know the individual in front of me. The women answered carefully, precisely, frankly, and often with palpable conviction, but shied away from any questions along the line of "How does that make you feel?" Two (The Professions' Servant and The Careful Explainer) seemed to ensure the professional tone and dynamic of the conversation by having me sit on the other side of a large desk. At the time I understood that to mean "I am controlling the trajectory, timbre, and content of this discussion," but upon reflection this could have been the psychical representation of a desire not to be too revealing. The third woman (The Team Player) did something similar without the table. She and I sat facing each other in chairs, but as the interview progressed past the introductory phase, she swiveled to the side so that while she was looking at me, her hip and torso were away from me. I understood her to be guarding herself to a small extent, despite her friendly manner.

I cannot deny that the subtext of this crisp no-nonsense body language and the women's comparative lack of emotional disclosure surprised me. Most of the women (professional and otherwise) in my life are quick to express how they feel affected by something, and their body language, again generally, is one characterized by openness and an apparent desire to connect on some deeper level than the details of the conversation might ostensibly require. The professional women in my life merge a crisp businesslike goal orientation in conversation with the subtleties of emotional connection. I assumed that the women would be open in this manner with me, another woman. This is not to say that my interviews with the women were uncomfortably stilted; they were just more "stick to the exact topic at hand" than the interviews with the men, who often, in telling me stories to make their point, became tangential.

The Professions' Servant

Snapshot.

At first glance this woman seemed intimidating. She sat behind her desk with her hands folded in her lap, watching me with a serious expression as I prepared the tape. She was brisk, matter of fact, and very precise throughout the interview. Her identifying characteristic came to light literally five seconds into the interview. Out of curiosity I inquired as to the reason for her choosing to participate: "Obligation." Embarrassed, I didn't want her to feel forced to participate, and understood her to mean she felt that way. I was in fact ready to leave, but she clarified that she took her various roles as a professor very seriously, including that of helping students in their research by being a participant. Later on, in discussing her favorite part of her work, it became clear that her sense of duty ran through her conviction that service to the teaching profession mattered the most to her. I have called her The Professions' Servant due to her commitment to all her professorial roles.

She saw her undergraduate teaching with pre-service teachers as a kind of service that was as direct as skill-honing workshops for in-service teachers. She identified herself as reliable, helpful, and communally oriented. So much so, in fact, that the competition and productivity drive that marks professorial life was significantly contrary to her values. In contrasting her life as a K-12 teacher and a professor, she noted rather incredulously, "*Nobody* (*lengthens word for extra emphasis*) in teaching—in schools—would speak about their personal career in the way that academics do!" Further, when we discussed competition among academics, she became more adamant:

> I think academics...I keep running into this *very* individualistic attitude.[...] I mean, people look after their *personal* careers...And that would *not* be the case in teaching. I've never thought about my

> *personal career.* I've thought about that I'm a professor in this place; I contribute in these *general* ways.

When we discussed the politics of success in terms of promotion, and the drive for prestige, she described how she had been contemplating not putting her name forward for further promotion to the next rank, as she is very satisfied with her workload and salary:

> I've said this to a few people in the last few weeks, as I think about it. Somebody said: "Well, yeah, but people will look at you like you're not a full professor. What's wrong with that?" And I'm going (*makes a face of utter surprise; shrugs shoulders*) "[It] never *struck* me to think about [that].

Her bafflement was evident in her widened eyes. She wondered at the culture around her with some distaste, seeing very little point in bowing to the stigma apparently associated with not advancing to full professorship merely because it is there: "I could just say, "I'm in a position of privilege. Can I continue to make significant contributions, whatever those are?"

Reflections.

It seems that the rat race of the profession is absurd to her, and that professors should be concentrating on the multifaceted ways they can improve the teaching profession. I was left wondering as to the health of a work environment that seems to unwittingly encourage workaholism, and the absurdity of being considered a failure for choosing satisfaction and health over stardom and money, which are ironic markers of 'real success', as this seems to bring with it an intensified workload.

The Team Player

Snapshot.

This woman, a faculty level administrator whose days are very much run by adhering to the trajectory of bite-sized bits in her daytimer, was late for the interview due to an administrative emergency, and could only sit with me for 45 minutes. She was vaguely breathless through the first part of the interview, and we were interrupted more than once. She was remarkably similar to The Professions' Servant in that she also valued collaboration and working in community over divisiveness and competition. She spoke fondly of the research component of her work that allowed her to immerse herself in the classroom and work side-by-side with teachers to help them pedagogically. This is where her greatest joy seems to lie. Overall, many of her comments related to the fact that the culture of her office was not hierarchically organized. The vast majority of her colleagues are women, and she enjoys the people she works with, particularly because they value collaboration and equal communication as much as she does. She in fact provided her name for me: when she contemplated her eventual retirement, she wanted to be remembered as a team player, someone who toiled for the benefit of the group as opposed to personal glamour.

Given her position, her focus was on collaborating with her co-workers to ensure the smooth operation of her office, the success of the pre-service teacher, and the quality of her facilitative interaction with the field. She did offer fascinating insights into the backroom politics of placing people in administrative roles. Reflecting on the job of what she called the "normal" professor (i.e. one not in an administrative capacity), she described it as having the possibility of making one "invisible" because of its isolating nature: come in to teach and for meetings, go home for everything else. She contrasted the pace of the two roles. Being in her home department was "like coming to a *quaint* little *quiet* country village up here (*smiling*)" where her current position brings about this reaction: "I always call this job "*Manhattan*"...just so busy, just [a] rapid pace. You hit the ground every morning and you *move*."

Her major commentary surrounded the intentions of the committee that evaluates professors annually:

> And I *know* what they value is *bringing in* money for research grants and the rest; you know, journal articles in international *prestigious* journals (*imitating how it's repeated; says these 3 words with some weariness*). That's what they look for...So I'm...I always *hope* (*clasps hands in lap*) every year that there's *enough* people on the committee that *see* the value of doing all this admin work,

> because it *has* to be done, and can take that into consideration when they look at the *reduced* number of journal articles that I can do now. I've gone from, you know, pretty much a person who had three *really solid* pieces every year to a person who's scrambling to get one out a year, because of the drain from this job and the time that it takes.

This prompted me to ask whether professors in administrative positions were considered second class as scholars. I had the impression she was covering a thought, although I was not sure what it was. She merely said:

> Well, for me it's *fine*. Well, they're seen as, you know, "Thank goodness they're there", because it involves a lot of committee work and that doesn't have great appeal for everyone. So "Thank goodness they're there", but, you know, remember that you're also an academic. You're a professor, so there's much *more* to this job than, you know, just being with the students, and dealing with programs and fixing the calendar, and doing admissions and everything.

After I had completed the transcript, I sent it to her and bluntly asked her what "fine" meant, and invited her to tell me how she felt about what she had been discussing. She wrote back, "I mean it's OK; you deal with it".

Reflections.

I left pondering how odd it was that on two occasions she put on what seemed to be a game face and replied, "fine" to my "how does that make you feel?" Was that her nature? Was she a 'stiff upper lip' sort? Is it weakness to discuss feelings at or about work? The literature discussing the "chilly climate" for women academics echoed in my mind. In a bastion of reason such as academe that might be so. Did she have to 'deal with it' mutely for some reason? Finally, it occurred to me that the system of evaluating professors as if they are all the same in their role breakdown is problematic. I was gravely concerned about the possibility of a paradigmatic turf war making its way into an apparently objective, systematic, and rational merit based process.

The Careful Explainer

Snapshot.

This bold and striking woman took me to an empty classroom. She moved the larger table at the front slightly away form the desks, checked the lights and her phone, and then warmly motioned for me to sit at the other side of the table. Quite honestly, my interview with this woman felt like an intense but spontaneous and multitopical lecture with a well-intentioned meticulous teacher who has immense knowledge and experience. I felt a kinship with her intention to 'say what has to be said'.

Her powerful personality was immediately evident; she locked in my focus with powerful eye contact. The frequency with which she ended her sentences with "okay?" communicated to me that she was earnestly interested in my clear understanding. She had a brisk, businesslike, direct and goal-oriented manner. This was by far my longest interview, at just over two hours long.

Crisp, detail oriented, and aware of her reputation as a successful scholar, she showed an intense conviction in her ideas. Much factual and narrative ground was covered; after fondly reminiscing how a family member always addressed her as 'professor', and declaring that she fundamentally sees herself as a teacher in all of her professional roles, she exhaustively delineated her career's path, each of her roles' many duties, and her understanding of organizational matters such as salary schemes. Suffice it to say that she finds the professorship to be intensely rewarding in its opportunities for empowering students to become teachers. To her, teachers are champions of the cause of learning how to develop the vital skill of intellectual agility. Her heart lies in the development of teachers through the teaching of her research; this is evidently her vocation. In terms of roles, her one dislike was related to the in-house service role: "Yeah. Well, it's just in general you can get *meetinged to death* (*articulates this slowly, very particularly*)."

Her main critical comments centered around the tacit assumption that success as an academic means reaching the summit of full professorship. She hinted at a very grave issue indeed—how expectations privilege male academics, and the inherent ugly sexism of the currency of success:

> [I]t *wasn't* the competition. I can't *explain* it (*pauses; looks up; trying to figure it out*). I think it was just *expected.* (*pauses; seems to be mentally checking what she is planning to say; nods to herself*). You know, and so you work to get it. So I'm now a full professor. And I can't remember how many years ago that was...And all of this was going on as my children were growing up...And *that* is something that really needs to be said. Because I think it might even be different for a women than a man...I mean, I made the sacrifices but the sacrifices were with my family. You know, [the] bottom line is (*exhales, shrugs shoulders; exhibits a facial expression and tone of "tough luck"; sits back in chair; puffs out chest and then, as if to imitate a male administrator, with a somewhat deeper tone and different intonation, says the following*) "You chose to have kids; that's the way the system is!" I don't think it's healthy. I don't think that it's a healthy system.

Without flat out stating it, her vehemence here seemed to communicate that she had regrets when she reflected on herself as a mother.

On a similar thread, when the topic turned to workaholism and the system, she drew this distinction:

> You started off saying you wonder if the University cares. I think what I would say is that the University isn't people. The University is a *system*...a structure that *continues* (*clipped; rapid intonation; terse expression*). And it *doesn't* care, because it does not have the capacity to care. And so the only one that monitors *any* of this is you [i.e. the individual professor]. But the *structure* of the *system* (*articulating very methodically*) which chairs and deans and other people are gatekeepers of (*pauses*)—that's where the problems lie. So what that means is that you have to...you have to remain conscious that the system will never say, (*head cocked to the side; mimics a look of concern*) "You know, it's midnight; it's time for you to go home." (*pauses*) No one will say that. Okay? There is no caring...the *system* doesn't care...If you're *lucky* (*pauses; leans across the table*), there might be a *human being* who cares.. But the system will not care.

She went on to hint, with a guarded manner, at the harshness of the system's demands that obviously had impact on her family life:

> When I'm here at two in the morning, the only people that see me are the cleaning people (*rather gravely, but with a little smile*), and I know them all personally. Okay? Now, what does that say? [...W]hen you're exhausted, emotionally, and then not feeling like you're doing, you know, a good job as a parent, or other things start to cave in on you...at *those* moments, you can begin to want

> to blame the system. And so...but you have to realize that it—the system—isn't people. I mean, it is people and it's not. People create the system, the people are the gatekeepers of the system. The people are the ones who change it, and pass, recommend, etcetera, but the system itself *goes* without those people.

The inherent critique in this statement seems quite devastating. Obviously for her, the administrations of departments, faculties, and universities (statistically speaking mostly men) seem to be impotent in the face of the force of 'we've always done things this way' with respect to defining the parameters and requirements of a successful career. Furthermore, it leads to grossly exaggerated overwork. Regarding the sheer amount of work required from professors (teaching and advising, preparing and marking, grant preparing and winning, executing research, writing and publishing, serving the professional communities, and contributing to the running of the university), she highlights its utter absurdity and the necessity for self-preservation:

> So then I have to step back and say, (*puts a finger to her lips and scrunches up her eyebrows in an exaggerated gesture of pondering*) "Mmm. This is...something's wrong here!" (*shrugs shoulders; lets out exasperated sigh*) I can't *be* on all these committees. I can't *do* all of this, because it's physically impossible. The first thing is, you say, "for *anybody*". And then, you're really saying, "for *me*."

A most dramatic and telling moment in this interview came when I asked about her sense of control over her worklife:

> I've gotten to the point where I do my annual report, I would not even remember I did some of those things. But then, I know I did. But it's like, (*looks up; flabbergasted expression*) "My *God*! If my life is *racing* (*pauses*) at this rate" (*leans over table; puzzled and rather shocked expression*) "what is *life*?"

Reflections.

I cannot deny that I left this interview feeling somewhat shell-shocked. On the one hand I was impressed with all her accomplishments and fleetingly wondered if I might have successes such as hers. On the other, an anxiety began to grow: is the career I'm pondering a good one for me? While I absolutely respected her privacy about her family life, and realized it was none of my business, I was compelled, out of compassion, to wonder about the nature of her sacrifices. She was so utterly vehement, but left me speculating. I started to wonder if my male participants might have regrets or conflicted feelings about trading closeness in private relationships for success and accolades. In fact, I railed for days about one question: WHY is nothing being done by the network of apparent equals (self-managing peers, scholars) on workaholism? It is obviously an issue enough on its own. The stress and identity fissures seems to be alarmingly compounded by the complex and diffuse expectations of motherhood.

The Men

Perhaps this is a function of my own personality and psychology, as I generally am more comfortable in conversation with men, but I found interviewing the men much easier. Conversation was more open and flowing, and in fact tangential, as we often traded stories. Where the women were vehement in statements they made, but did not directly answer how they felt about things, the men did not shy away from questions related to feelings. With respect to the older men, I noticed myself, oddly, now that I think back on it, behaving with distinct deference, respect, and warmth; they were wise elders. With the two younger men (approximately 10-15 years my senior), I found myself interacting in a chummy manner, and they responded in kind. There was much laughter in all of these interviews. While only two led me to sit on the other side of a longish desk (The Runner, a younger man, and The Reluctant Star, an older man), I felt no power play. With the other five men, we either sat facing each other in chairs, or were at a small round table together. All men displayed open body language.

Thematically, among the men there was much more pronounced discussion on the intricacies and fallacies of the "system" of acknowledging and valuing success. In general, they all spoke of the power of choice of response. They seemed to see themselves as freer to critique the system, and to act on their values, like taking a particular stance regarding the politics of success as it relates to personal integrity.

The Family Man

Snapshot.

This warm and affable middle-aged man furnished his metaphorical name literally immediately; he had new child-rearing responsibilities. Balancing this domestic transition with his work's many requirements appeared to be a pressure. Unsolicited, he remarked, with ironic calmness and a self-mocking grin, "Life is just out of control." In the ensuing conversation, it was readily apparent that his whole perspective on life and career has been impacted by his children's arrival:

> I feel many pressures to continue to be more successful in what I do here because I'm recently married. I got married [number] years ago...I'll be [number] years old in [month]. I have a [age of one child] and a [age of other child] (*laughing*). So it's not like some of my colleagues start thinking, "Well at [*age less than mandatory retirement*] I'm just gonna like slack off and retire." You can balance a lot of [role requirements] but, as I've discovered, as soon as you have a family, I can't work in the evenings any more.

Intriguingly echoing The Careful Explainer, he revealed that fathers also face sacrifice. But consider the following exchange:

> Family Man: So something has to go, so then you're really forced into a position of figuring out what is important to you; what is at the core of your being.
>
> Nina: Did you get looked down on because you put your family ahead of your work?
>
> FM: I don't think so. And I don't look down on people who've done the other thing, where work is their life. It's a choice you make and if people want to do that, that's their business.

Where The Profession's Servant and The Careful Explainer were at once resentful and sensitive to being potentially seen as a professional failure for not making their jobs their lives, it would seem men feel freer to make choices without bringing the tag of failure upon themselves. This theme is reiterated in the group interview, and will be discussed later.

Workload pressure is an issue for Family Man. With a searing simplicity, he observed:

> You're over here Saturday morning, you're over here Saturday afternoon, you're here on the weekends, you're here in the evenings teaching grad classes...and at some point this is your life and it's all you've got.

Along with the standard duties of the professor, he also oversees a significant area of undergraduate study, despite being the only scholar in his particular area at his institution. His effort at a remedy (taking a sabbatical) landed him in an interesting compromise. In responding to the "felt need to become a full professor and to get on this bandwagon of at least doing more of the things that the University values at this time" he noted, "I'm already doing a lot less of the things that I value." The comment echoed something he said earlier in the interview, which hinted at the socialization process involved in becoming complicit with the system. Reflecting on his graduate school experience, he noted:

> And that was the beginnings of learning to play the *Academic Game*. Not to be who you are, and not to say what you really believe in, and all these things that you should be [doing], right?

He observed that university life is about being politically correct rather than seeking out knowledge for its own sake and disseminating it for its own sake.

Family Man spent quite some time reflecting on how, in his opinion, the professorship in education has changed at his institution: research and publication take precedence over the training of future teachers:

> [I]t's a moving target, and people get all caught up in this, and it's caused a lot of soul searching by many professors in recent years because the target has very radically shifted. It seems to us—to many of us—what is most highly valued is research and publications, whereas we were a department that was for years and years and years that I was here...our thing was teacher education...we were teachers and we were mentor teachers, and

> yes, you try to do a little research on the side and did that...but the game has changed. The *game* has changed so radically that people who arrive here with lengthy CVs of publications immediately are promoted to full professor. Those of us who have done the other thing for a number of years now have to make a choice... scrambling like mad to get on that bandwagon, to make it to full professor or get multiple merit increments at [the evaluating committee], or that type of thing. Or you thumb your nose at it all, right?

What struck me most about Family Man emerged when I asked him his ideal of professorship:

> My view of what the University should be and what a professor should be is that it's universal in that it encompasses all aspects of your being. It's not just about knowledge. It's about your whole being. It's about your aesthetic life, it's about your spiritual life, it's about your cognitive life. It's about all those things. And I think good professors and good universities value all of those things. They practice all of those things in *balance* (*pauses to add stress to the word*) and my feeling is that universities, and this university being no different than others, have gone far too...have gone too far in the direction of "*we're about this knowledge thing*" (*leans over the table at me intently, speaking in a measured, clipped, and ironic tone*).

Reiterating his valuing of balance and meaning, he offered a profound understanding of professorship and its raison d'être:

> I'd like to think that professors are wisdom workers. And if you don't have that balance, you might be the most knowledgeable person in the world in your minute little research area, but...are you a wise person? Am I going to ask *you* what to do with *my* life?

Overall, it was clear that what he valued the most in his work was forging relationships with his students and mentoring them on to professional betterment.

Reflections.

Leaving Family Man's office, I felt buoyed by one clear thought: a spirit of wishing to have impact on others through personal and meaningful interaction, and thereby contributing to a profession's growth, *can* still exist in an environment that champions a contribution of a different kind: words on pages, assessed in light of a fluid and fleeting set of standards that privilege prestige associated with research productivity and publishing. To me, this latter form of contribution rings oddly hollow; the profundity of contribution is lost in the chase to ensure others *think* you have an impact.

The Thinker

Snapshot.

When I entered this professor's office, I felt I was in an old library. He had a very bad cold, and excused himself for a moment. After I set up the tape recorder, I perused his shelves. The space was filled with books; in fact it *smelled* of old books. The smell brought back fond memories of my Master's days when I spent long hours in the silent company of epochs of writing on a universe of topics. Standing in this office, I had the romantic vision of his books whispering to me about their wide variety of subjects. The books were carefully arranged and well cared for. I must have been quite affected by the atmosphere in his office; I caught myself fancifully wondering if he were a reincarnated monk.

As the interview progressed, I noticed that he was very different from the other participants. All his answers were deeply academic and philosophical. He instantly reminded me of Rodin's *The Thinker*, hence my choice of name for him. The Thinker had an astounding breadth of knowledge; he flitted from Gramsci to Buddhist epistemology, from a deconstruction of the economy of knowledge to quoting Kant. The mental gymnastics I went through keeping pace with him were at once invigorating and headache-inducing. My head was over-stuffed full by his lyrical speech. His soft voice was absurdly at odds with his giant, spiritual passion for ideas.

Quietly observing that "our understanding is a question of how we orient ourselves to our world", he launched into a detailed observation of Neo-Liberalism and its attendant complexities vis-à-vis the interaction of the K-12 Education system, the Faculty of Education, education professors, and the government:

> The system is driven by the Capitalist notion of production, so it privileges production over practice; performance over meaning. It creates a constant tension in teaching. [...] The Neo-liberal agenda's main interest [is] not in teaching, but in information and its delivery. [That is why] education in North America's seen as an action rather than a discipline.

Further, he grappled with how this mentality affects the very act of teaching, as for him, "education is always a human enterprise based on relationships and shared understandings". In fact, engaging with students is about surrendering to a "a deep sort of passion", to be intellectual, not posturing, but deeply concerned about "how shall we understand this life that we share together as a species?"

Waxing philosophical about the twin burdens of large numbers of students and the system's insistence on efficiency from teachers—both in the K-12 system and the University—he became clipped and adamant, speaking with pursed lips and a distinctly ironic tone. From his body language (a certain tightness in his shoulders, leaning back in the chair, his hands working on the arm rests) it was clear he was endeavouring away from complaining, but some bitterness came through:

> No matter how pessimistic it gets, as teachers we have an obligation to bring light to a situation; at least to take up the burden, as a shared burden. [...] [F]or one thing the expectations [in terms of the diverse work load of both teachers and professors] are far too high; you can't have a meaningful engagement. It doesn't work. [...]So, that's the rhetoric, but when the circumstances don't foster it, what it produces is a kind of hypocrisy: everybody smiles; it's inauthenticity.

At other moments he was literally mournful over what the marketization of scholarly work has brought about. Not only is meaningful personal interaction lost in the productivity drive, but also the following:

> Intellectuality, a certain sort of historical consciousness, being able to locate contemporary problems within streams of intellectual traditions; that's a very important thing; it's very much a lost art". [This lack is] one of the major tragedies of our time; one the causes of great moral decay.

When I asked if he thinks this dynamic is happening at his university, he leaned towards me and sputtered emphatically "Oh, Absolutely! Oh God, yes!"

The most sobering moment of my whole data collection phase came next, when I observed, in all honestly without thinking about what I was about to say, that the marketization of a professor's work, constructed in the rhetoric of production and competition, must be deeply offensive to him. I had been struck by the amount of soulful angst I was feeling from him as he talked. Surprise flashed on his face; I thought I saw him tear, but that may have been his eyes watering from his cold. He quickly looked down, hunched his shoulders inward, curling slightly into himself. He pulled in his lips as if in self-censure, then let out a long shaky sigh. "It's true," he whispered. Mortified and profoundly angry at myself for upsetting him, I apologized and stumbled over myself to move us to safer ground. He gave me a weak smile, shook his head to indicate it was alright, and released this nugget of insight:

> It's *agony*. Professors are supposed to be brainiacs, right. I think that part of the *agony* that many professors face—and they tell me this in private, but nobody would *ever* confess to this in public—is the fact of being surrounded by a lot of people you think are smarter than you, and so you're always feeling somewhat insecure.

Reflections.

As I left The Thinker's office, one image—a visual echo, in fact—reverberated in my mind's eye, and left me in tears: that of the young Humanities professor I had talked to a few years ago, about the needs of new professors. He was slumped over his desk and raking his hands through his hair. Paper was strewn haphazardly on his desk, waiting to be organized into a publishable manuscript. Slapping his hand on the table, he spat out, "This job is soul destroying!"

The Motivational Speaker

Snapshot.

I knew this interview would be a layered experience of a different kind when I came to The Motivational Speaker's office. I was struck by a structural addition to his office that was very artistic. I had to walk around it; I assumed another door would be behind it. I saw him seated, waiting for me to appear round the corner, with a big rakish grin on his face. "Great, isn't it?" he asked, then laughed, delighted at the puzzled look on my face. Fumbling to get on track, I complimented the unusual structure and guessed at its function. He exploded in laughter. "Honey, it keeps the distractions away!" This launched our very enjoyable chat on workload and work-life balance.

The Motivational Speaker earned his moniker though the unabashed energy and intensity he displayed in the interview. The notion that seemed to tie his thoughts together was inspiration. It became clear that what he valued most was inspiring both his students and in-service teachers. His sense of vocation was directly linked to what he called ensuring his “sphere of influence”. I must clarify that this was very clearly not meant in any megalomaniacal manner:

> Oh, I enjoy the service to the community far more. I love to work with teachers. I love to get out and, you know, do some kind of in-service session, or an all-day seminar workshop where I involve and share with them some ideas about ‘here’s a great way to teach children to do this’. [...] My best memories are going to be teaching in its various forms. [...] Those things are really enriching for me.

Given his strong convictions and fluorescent view of his vocation, this statement struck me as highly ironic: “Most weeks—I would say virtually every week—I spend more hours in meetings than I do in a classroom.” The key to The Motivational Speaker’s success, as he saw it, is the fluidity and unity among his service, teaching, and publishing roles. He engages in a practical kind of research, teaching children directly: “It all hooks together, because my teaching of the children moves into my teaching of my university students, and all of that flows into my books” for in-service teachers around the world. For much of the interview, as he told various stories contrasting the variety of audiences he works with, his sheer enthusiasm seeped into me. I cannot deny I experienced a very powerful meeting of the minds with this professor: I love teaching too. Jovial, animated, and energetic, he reminded me of a genuine motivational speaker (as opposed to one after fame and money).

When we broached the topic of the hierarchical ranking of professors' roles, he was frank. For him, the direction a university takes in its evaluation of research, teaching, and service is molded very directly by the vision of the president of the university, and this has complex political ramifications. With respect to his own university, he noted that the president was always clear about his intentions:

> He was talking about raising research dollars, raising investment from industry, da-da-da-da. Well, that's what he's done. And it's created a very big change of direction for this university, and there's a huge building campaign going on right now. What are they building? They're building all sort of buildings for scientific research that's being funded through industry and other things. Anybody who says, "Well, how can this be happening"? (*pauses; redirects*)...and of course what's happened, though, is that what should be the backbone of the university, which is the Faculty of Arts, is not being funded in that way, because it can't raise the money from industry [...] because nobody wants to fund that. They want [research and application] because industries' interest in funding universities is their own gain: 'If this research is done, and we can figure out how to make the better mouse trap, then we can make money with the better mouse trap.' And so while he doesn't have to apologize for it, it has created a huge change of direction, and it has really *hamstrung* parts of the university,

> including *this* faculty, because they can *never* raise those dollars (*tone raised in some exasperation*). I mean, it just ain't gonna happen anymore.

Similar to The Court Eunuch (below), The Motivational Speaker is a professor of a discipline apparently considered by some as less necessary than others. Consider his impressive lack of bitterness and impassioned resolve regarding the politics of his disciplinary placement:

> [Academic discipline]; well *that's* just a frill; you don't even need *that* (*rolls his eyes, mimicking, an 'aren't you getting it yet' mentality in response to that line of thought.*) I mean, you sort of feel that you're on the periphery of the periphery! (*laughs*) [...]It could be a discouraging place to be. I don't find it that at all. (*Leans forward, intently*) I find it an encouraging place to be just because I know that what we teach is what makes life more *meaningful*. And so I refuse to be *downed* (*draws out word for emphasis*) by that.

For me this was the most uplifting part of our conversation, especially in light of something else he had said, that I had found depressing: "Well, I should tell you this. I struggle with a personal-slash-professional dilemma, and that is I teach people to do a job that frankly, I would no longer want to do because of the conditions.[...] That' sad."

By contrast, the most jarring part of the interview had been when he interrupted my spiel on my Masters' experience as the genesis of this study: "Well, they refer to that—you know that came out on February

14th—they refer to it as the Valentine's Day Massacre. [...]What happed was not nearly *as* bad as how it was done. It was handled *so* terribly. Yeah." I was simply shocked. I had no idea he would know of the situation itself, let alone what might have been said about it. I had not heard that term before, but could well believe it. Here is where this professor cemented his metaphorical name. I found it fascinating that he tried to lift my spirits at that moment by making a joke about why the grimy windows apparently hadn't been seen necessary to wash in over eight years; he saw his building as "more like early prison or late hospital", and, inconveniently for him "most uninspiring".

Confirming the impact of the marketization of disciplines, he noted rather wryly:

> You're not [going to] find these big corporations saying, "Oh, let's have a lab school to find out how children can learn to read better." (*leans forward and says with a mixture of sarcasm and resignation*) They don't *care*. They just want the people who did learn to read better—no matter how—[to] now become scientists and do the work they want done.

He noted that survival for the Humanities and Social Sciences in this set of economic circumstances hinges on the ability to focus on knowledge production and dissemination. However, he offered a searing observation:

> It's fine, research and writing at the top, except they keep you in meetings all day, you also have to teach classes, so when do you

> write? Well, when would I do it? Late at night? (*face indicates "not bloody likely"*) You know?

His reaction to this state of things was reactionary:

> Especially if this writing and research is supposed to be at the top of my list, and the priority for the university because that's what they're [going to] look at when they get to annual reports, well I better give myself time to do that. And so I've moved in a direction there, in literally protecting myself. This is my first real 'take charge of my own life' year. I just decided I cannot stay here as late as I have. [...] I have just made myself pack up and go home, and I didn't use to do that.

Reflections.

I left The Motivational Speaker's office bolstered; he had worked his magic on me. In his impassioned call for returning to valuing the nuts and bolts of teacher training, I saw a place for people like myself. Teachers are leaders who foster our future society. They are not automatons who merely execute a pre-written set of instructions. His sense of purpose was so palpable. "You just can't let it get to you" was his parting remark. I left feeling that standing by my own conviction, if I chose the professorship, was indeed doable.

The Court Eunuch

Snapshot.

This professor was, frankly, impressive. He exuded a similar enthusiasm to The Motivational Speaker, and was utterly infectious. An academic hybrid who had, in previous jobs, not been afforded the respect of an acknowledged sense of a domain or expertise, he has watched as professors jockey for acclaim. He was unabashedly candid about himself, offering up wonderful insights encased in bold archetypal images and engrossing narratives. He reveled in showing me a bold, devil-may-care rebellious side as well as a keenly observant, cautious and serious side. About a third of the way through the interview, while discussing the political intricacies and contradictions of professors' collegial relationship, and his own way of relating to colleagues, he called himself his metaphorical name:

> I *joke* about the fact that basically I was the court eunuch. You know, that I had *absolutely* no power but *total* access. And it was *perfect*, because in fact, you do end up with a lot of power. It's just in a different place. And, uh, okay (*quick smile*) I can live with that, [be]cause I don't *need*, I don't particularly *want* to be in authority. I just like being in the world and affecting things[...]You know, that I'm (*pauses*) known as the [general description of his area] guy. I mean, I will always defer, and say, you know "forgive my

> ignorance". I'm *quite* comfortable having other people teach me things. And, in a *way*, playing dumb. But it's really not *playing*. I mean, everybody else in every one of these rooms (*with open arm gestures in both directions to indicate the offices on the floor*) doesn't know things too. Some of them are ashamed to admit that. And I think that's where a lot of the tension for a lot people is.

I heard echoes of The Thinker's candid remarks. Observable here is a little discussed (at least form the psychological point of view) aspect of the identity of professor, that of 'expert'. The burden of being expected to be a master of a domain in a discipline obviously impacts the professor's sense of self. One cannot be seen as a fraud by others. Being seen to not know is damaging in a competitive environment that honours symbols of knowing (research and praxis publications) through a formal evaluative process.

He commented on the effect of this process on interpersonal relationships for both professors and students, and revealed where he finds joy:

> But the advantage was that I was also not evaluating them, you know? There's a sense of—and this is one of the *big* challenges—the *joy* is getting excited about other people's ideas, whether it's a student or a faculty member. The challenge is having to somehow *measure* the *value* of those ideas. [Be]cause I don't *care*, I *really* don't. I'm quite happy to be very *challenging* about an idea with

> somebody, but I don't like being put in a position of "therefore, you are worth this much or that much" because I don't think ideas are static. The person goes [away] from what you'd say [affected in some manner]. And [i.e. indicating irony) the value concept you're working with is, kind [of] contingent anyway.

For this professor, an obvious absurdity in competitive evaluation lies in the tenuousness and arbitrary nature of the evaluation process: It is driven by people and the paradigmatic fashion of the moment, despite any rhetoric in the direction of static, monolithic, absolute standards. He noted that for both students and professors, product is valued over genuine engagement in process. This is absurd to him, for the wonder of engagement in the creative flow is the thing. The necessity of remaining fearless, confident, and outside product-related thinking is vital to the creative act, and something he actively facilitates in his students. In his mind, his students will need this trait when they become teachers who will creatively engage their own students. Self-criticism is a kind of death.

Echoing The Team Player, he commented on the disciplinary connection to success as defined in the meritocracy of the university:

> Part of the challenge has been, the *real* stress has been...to be productive in a way that my peers can respect, and *not*...(*pauses, redirects*) and to be true to the things that I'm good at, at the same time. [Scholarship in both his discipline and paradigmatic

> orientation]] is *struggling*. I mean I think it's bubbling up, but it will *flatten* out and disappear in ten years if people don't find a way to communicate the meaningfulness of that research in a way that other people can respect. And I don't think...(*quickly redirects*) they *enjoy* it, but they don't *understand* it and they don't *respect* it. And *most* of the people doing [work in his discipline] don't understand that, don't *know* that rigor. They *haven't* spent meaningful time with the people who are *defining* that rigor and the concepts that are driving it.

Consider the following reaction when I asked him about whether he had encountered disciplinary one-upmanship:

> (*crosses arms; long sigh; looks down, speaking carefully*) Um, to *some* extent. I (*trails off; sighs again, switching gears; places hands on arms of chair; now speaking more naturally)* Part of the mind-set of a court eunuch is you have to be aware of all debates but not enter into them.

He offered a fascinating philosophical look at the connection between territoriality and the academic freedom scholars are supposed to enjoy:

> I *have* the freedom to do what I want. I *don't* have the freedom to say what I'm doing is better than what you're doing, so I don't engage in that. You know—I think that again you have to be...you can get *outside* of a lot of this, this competitiveness by...(*trails off;*

> *redirects*). I mean by being *generous* about the value of what other people are doing, by being interested in what they're doing, by learning from them, *essentially* by being non-threatening. I *think* to some extent that's my strategy.

It would seem that the academic rat race has led those who might be classified as unmindful to some markedly uncivilized behaviour. The process of assigning value to scholarly work has polluted the act of exploring new learning with openness and intensity. Further, given that the impact of this process sets in during the formative time of graduate studies, he warned against a very genuine malaise in academe:

> I think most doctoral degrees are training us in obsessive compulsiveness. Yeah...and so it's not surprising that a lot of people are unable to control their sense of striving, you know, even to the point of it being pathological [...]. And I see an *enormous* (*says this words slowly for effect*) number of people here who are maybe ahead of the game now, but are so...(*redirects*) their sense of self worth is so driven by...not what they're doing [but] by whether they're succeeding or winning or climbing.

He noted that his strategy for mental health as well as success is to collaborate, offering creativity to his colleagues. Obviously the support of his department chair is vital in that effort. The following story of a meeting with his superior is very telling, hinting at the pressures chairs are also under:

[The chair] was saying, (*clenches hands in a gesture of nervousness, mimicking her in that conversation*) "Oh gosh!" You know. "This is *so* close to being a one and a half step..." You know; as opposed to a one, which is sort of...(*trails off*). I mean if you get less than one you're probably screwing up. And I need more refereed publications. And I said, (*mimicking his own tone of trying to calm her*) "Well, you know, the things that I'm doing, you know, like this [identifying adjective] work, I *know* they don't count as much, but they're the things that are my *contribution*." And, you know, [the chair] was sort of feeling guilty and anxious and concerned, and also wanting to push me a little bit, and I just got a big smile and I said, (*puts up hand and makes a motion similar to one used to pet the head of a crying child*) "You know, I don't *care*. It's *okay*." I mean, I would much *rather* do the work that *matters* to me than worry about an extra thousand bucks on my paycheque. And so long as...(*redirects, mimicking himself in the conversation with the chair*) you know, "You would tell me if you thought I was doing inadequate work." [The chair] said, "yeah." And I said, you know, (*with calm conviction*) "*If* in the system of measures that exist here you *can't* tell me that I'm worth extra money, it's *okay*. It doesn't *matter*." And *then*, [the chair] got a big grin, and then we just [started] talking ideas.

Chairs are obviously required to uphold the meritocracy with all its problematic traits; having to do so mars their own professional relationships, brings about anxiety and stress, and impedes the building of collegiality and community.

Reiterating The Family man, The Court Eunuch took a stand on the 'rat race': "(*firmly*) I just *can't* allow that kind of competitiveness to ruin my life (*shrugs shoulders*). You know, and I guess I feel I have a choice, whereas I *know* some of my colleagues *don't feel* like they have a choice."

Reflections.

I was of course left wondering if he meant the women more than men, or perhaps those of higher rank than lower. Overall, his philosophical musings struck hard. The crass, soulless nature of evaluation makes interpersonal relationships hollow and has necessitated a purposeful return to the simple joy of experiencing the exhilaration of seeking to know. I am now inclined to think that this statement is not necessarily gendered. It seems to speak to the workaholism and compulsiveness that drive some colleagues who perhaps feel there is no other way to conduct themselves.

The Storyteller

Snapshot.

This professor was the most senior of all the participants. All the points he wanted to bring to me he did via engrossing and charming stories. I was immediately comfortable with him, wrapped up in that pleasant feeling children have when a parent affectionately intones, "once upon a time, in a land far, far away..." I did not at all mind that the interview progressed in a circular fashion rather than linearly. I knew that all the topics I was curious about would be addressed, and that the moral of each of the stories would prove to be a life lesson. I was rather surprised that towards the end of the interview he revealed his deep spiritual beliefs, and, completely unsolicited by me, offered an acutely personal self-assessment on his success at being in relationship with others.

Similar to The Court Eunuch, he revealed a lot about how he viewed himself, and spoke in a deceptively simple manner which rang more profound upon further contemplation. Consider these remarks regarding his sense of purpose and vocation:

> I believe I was called to be a teacher; that's my job. That's what I was created to do, and I love it. And I've given myself to it in the best possible way I can.

> I tell my undergrads, "Your job as a teacher is to give those kids a sense of themselves being so successful that nothing else that happens in their lives will erode that."

> For me the university is a very sacred place in a society. I really believe in the Ivory Tower too, that they're a group of people given to society whose job it is to protect the best of culture and society, and to extend the best of culture and society.

> I'm a happy guy; I love teaching and I want to celebrate that, and I think we [professors and graduate students in education] don't do it enough.

It is no surprise then, that his focus is Teacher Education, and that he has written prolifically "for the schools" as he puts it, rather than "for scholars". He enjoys offering tips and motivating pre-service teachers to see the complex beauties of the vocation of teaching. His passion is very clear: the training of future teachers who go into schools, wash ideas and growth over the young, and thereby make society a better place. He told many tales of moments with students, when he facilitated self-understanding in them. These tales moved me.

His major critical commentary centered around the change in the thrust of academic work in education. When he was hired, the focus was on training pre-service teachers. He was in fact instrumental in the structure and trajectory of his university's Bachelor of Education degree. He has apparently written over 50 books, predominantly practically oriented. He feels that he is on the margins of his department now, and considers it problematic that current professors are pushed towards an inaccessible esoteric kind of scholarship. As he put it, scholarship should be written so that "the person who checks me out at Safeway can read it". In considering his career, he noted that humility in the university level pedagogical relationship is fading: "If the teacher has to be big, the students can't be." For him, it is important for professors to give of themselves, be it with undergraduates or graduates, and this gift of mentoring will come back to them tenfold in the satisfaction of student success. This aspect of his work is his joy:

> I like being Santa and having elves. [...] I'm a pretty good boss because I don't need lots of accolades. I already have more self esteem than three people, so I'm quite happy to pass it around.[...]It's natural for me to promote the people that work with me, and in return I have a group of hugely loyal people; It's a wonderful spin. [...] It's succession planning.

He became more pointed when he addressed what he considered the absurdity of the research productivity drive and the competition for funding: "Around here you earn the right to be heard, by doing good work and being successful in stuff...but it's like running after a Sumo wrestler on roller skates; you can't control where he's going". For him, the 'rules' that dictate what sort of work may be seen as meritorious by academic societies and funding bodies are at once monolithic, fluid, and dangerous: "The people who get caught in it are the ones who don't have "it" in the heart; they don't know what they're doing, they're not at all committed." In other words, he seems to view workaholism as a function of forgetting one's integral values and sense of purpose.

Even though he has written prolifically, is courted by the profession for his ideas, and has won a number of awards, he was aware that in this scheme his own writing is not good enough. However, he honestly does not care. In fact, he seemed to have a remarkably positive attitude about the currency of success and its preference of research-based publication. I was frankly shocked by one story he told about the feedback he received on a funding body application. As he paraphrased it, "Sure, he's written like 50 books, but he's made no contribution to education". I considered that a withering and cruel remark. When I asked him how he felt about that, he shrugged his shoulders and smiled faintly tiredly, and said, "You can't get all twisted up about it."

Reflections.

I felt very odd when I left the meeting room The Storyteller had taken me to for the interview. For all intents and purposes (in the every-day sense of the phrase), he has had an illustrious career and impacted so many people. It warms his heart to think that he's been 'there' to 'grow' his students. I feel the same way about my teaching, and was profoundly grateful to share time with him. His gentle conviction was very bolstering. What infuriated me was that mysterious adjudicator's deeply disrespectful and vicious remark. What has collegiality been reduced to? Can there be a genuine community of scholars, working towards a common goal, in the kind of inhumane climate that seems to be prevailing at the moment?

The Reluctant Star

Snapshot.

This gentleman was not what I expected at all. I was thoroughly intimidated to interview him, given his strong international reputation in his area of specialty. For a budding academic such as myself, the prospect of receiving international acclaim and accolades in research, teaching, and service is rather unimaginable. Consequently, I naively assumed this man would be superhuman in his diverse talents, or have at least a hint of self-importance. Nothing could be further from the truth. He was humble, open, honest, and completely unassuming, even as he showed me bulky evidence of his successes—his weighty annual report and some artifacts related to service in the community. He turned noticeably pink at my reactions of unabashed awe. I chose his metaphorical name based on a story he told at the end of the interview—

his non-verbal reaction to an early retirement package incentive that was being offered by his university some years ago:

> I went to see [the vice-president responsible for research at the time]. I said (*grinning*), "[...] I've worked here a long time. I've worked really hard, and I haven't been offered one of these incentives so I want to know what's available to *me*?" And he said, "Why would we ever want to offer you incentive to leave?" He said, "We would like you to stay here until you're *75*!" He said, "because I *use you* so regularly as an example." And, I said, "In what way?" He said, "I have people that come in to appeal, "How could you expect me to teach more and to research? How can you expect me, if I'm doing my research, to teach well? How could you expect me to[...]"

I asked him how he felt about being held up to others as a daunting expectation; he turned very red, closed his eyes tightly, inhaled audibly, and shook his head vigourously. It was very clear this made him distinctly uncomfortable.

As he told the story of his meandering path to the professorship in his discipline, it became clear that he genuinely loved learning. He sought higher education in three particular fields of interest in order to learn more about them, and had become a teacher with strong abilities in all three subject areas. However, teacher training apparently was lacking in the insights he wanted for his pedagogical goals. Equally drawn to all of them, he had literally tossed a coin to decide which discipline would be the one in which he'd get a PhD. When discussing his work as a professor, what shone through were his twin passions: the development of a particular skill in children (his area of expertise), and facilitating the skills necessary in K-12 teachers to see the students to success. "That's the bottom line to me. Did I make a *difference* that was a *good* one?"

The most memorable parts of my interview with The Reluctant Star focused on another subject with which he was absorbed: institutional politics and its ramifications. He had plenty to say about how faculty are evaluated, as you will see later on in this chapter. In particular, he tied the 'business' of the Faculty of Education to its place within his university. He linked the low appraisal of teaching directly to his faculty's place in the institutional hierarchy with this story, one that proved, in my mind, the most scandalizing of the whole study:

> In terms of a few years ago [his university's central administration was] trying to look at the next decade and beyond, at where the university should be, the problem of financing the university. And there was a letter sent to all the *Deans* and senior administration, vice presidents, president. *Everybody* got the letter except the Dean of Education. Because it was sent from the *senior people*. The letter was "get *rid* of the faculty of Education. They don't do any research over there *anyway*. They're just extra to the university. If

> we get rid of them, we can save *a lot* of money. That will solve all our problems." Now, the Dean of Education got wind of this and invited the people who wrote this, and said, "Well, there's two problems. One: have you ever been over here to see what research we do? *No.* Then how can you make a statement about how we do research. I mean, what kind of a researcher *are* you when you never collected any kind of *data* on this. So come over here and see the *thousand* graduate students that we have in the Faculty of Education and all the research that's going on. Second: there is a portion of the provincial government grant—of the [specific dollar amount] that we get—a *huge* portion of that is allocated to teacher education. It's directed *in* there. Now, do you think the government's going to continue giving you [this amount] when you take one of the largest faculties of [number] students, and get rid of it, and then the government's going to *have* to find somewhere else in the college system to train and educate teachers?" I mean, the *naiveté* of it. It was just unbelievable. So that *tells* you about... in view of the hierarchy of people...of where Education *fits* in the grand scheme of things.

Further, he noted that the low opinion of his faculty's worth at that time echoes today when it comes to the power dynamics on university-wide committees:

> [I]f you look at many of the *committees* that have been set up over the last 10, 15 years— senior committees in the university—to look at the *future* of the university, it is so *heavily* weighted by Medicine, Science, Engineering, and so *underweighted* by Arts, Humanities, and Education; you can see why we've taken the direction that we have. When you look at the Canada Research Chairs around the university, well, we see something like [specific number] of these when it's all told...(*trails off; redirects*). How many Canada research chairs of a tier *one* nature does the faculty of Education have? Well, *naught.* How many Canada Research Chairs are there in, say, tier one: Physical Education. There is one in Canada, 'kay. How many do we have over in Arts or Fine Arts? I mean, we have *so* few; the majority are in Chemistry and Science and Engineering and Medicine, because that's the direction of where the university wants to go. So the hierarchy's in there. Education sits quite low on the hierarchy. And *once* you start to set up senior committees at the university that are *heavily* weighted on the Pharmacy, and the Engineering, on the Science area, that's going to be valued very highly because they can bring in *money*.

In the middle of the interview he revealed his staunch commitment to the notion that the three traditional spheres of academic work should be equally valued. He had a few caustic thoughts about how inane it was to have these three spheres jockey for singular supremacy as the indicator of professional success. To the stunned surprise and anger of his fellow prestigious teaching award winners, he had refused to sign a petition stating that professors should be able to be promoted to full professorship on the merits of their teaching alone. Professional to the letter, he repeated that his contract expected solid performance in the three spheres, so they should be valued equally.

Given this position, the following story concretized just how much teaching is devalued at his university, and how far away the institution seems to be from his own view:

> This is a colleague in one of the departments in [another faculty]. He became very interested in his class and in teaching methodology, of how to best instruct this particular course. And he conducted research on it, and then published two articles on how to teach this kind of content within a [discipline area] faculty. He told me that when he went for his annual report, and his department *chair* was there, he went to the publications. "What have you published this year? You have to take those two out, because they have *nothing* to do with the scholarship of this school. They can go over there in your teaching, but they're not to go over there in your scholarship. That's just to do with [discipline area]." So what, what is the message there? The message is that

> you're *wasting your time* doing that, [these entries] don't go in to be valued.

This final comment gathered momentum in my mind as I conducted the rest of the interviews for this study: "You know, *power determines truth.*" This comment came right after the one noted immediately above. For The Reluctant Star, it was no surprise that those in power would create the truth of what matters for advancement, and thereby create a culture of strategizing. Using sections of his own annual report to make his point, he said, "Why would I continue to do this [i.e. teaching], when my promotion, tenure, increment structure and salary is dependent upon here [i.e. research]".

Interestingly, he had a very sensible idea on how the Faculty of Education could improve its overall profile on campus: it should offer training and expertise on improving university level teaching. He insisted more than once, to paraphrase with ironic awareness, that faculty members needed to 'market' their bodies of knowledge more effectively: "It would help *our* credibility and our place within a network of institutions."

Reflections.

I left The Reluctant Star's office with the acute awareness that "power determines truth" is a benign phrase that is actually truly ugly in its ramifications. I was literally furious; his story about the machination to rid the university of the Faculty of Education ripped away any lingering respect I had for university administrators. My emotional tumult became more pronounced when I contemplated that my degree in Post-secondary education administration could feasibly launch me into the company of similarly crass-minded people who worshipped the almighty dollar over the simple necessity of dignifying others who are different with the respect they deserve. The role and function of university administration seem to be utterly devoid of any humanity; devoid of the principles I thought academics held dear, such as the value of all human knowledge. I find this state of affairs unacceptable. Do I want the job of a professor in Education?

The Competitor

Snapshot.

I felt rather lucky that this man provided the first interview in this study. I had a potent case of self-doubt despite my rigorous preparations, and wished, privately and admittedly selfishly, for a participant that would make *me* feel at ease. I found that this man's causal dress (jeans and an apparently favourite t-shirt), frequent broad grins, and easy hearty laugh relaxed me. Very quickly, he in turn relaxed with me. Amid much laughter (mostly a result of his self-depreciating grins and otherwise animated facial expressions) the interview progressed enjoyably, if sometimes tangentially. He had the manner and bearing of a confident athlete. Fundamentally more physical in his communication style than the others, he used his hands a lot, made faces to indicate his layered emotional reactions to things, and moved a lot. He began by bounding in late, plopping himself down in his chair and throwing his sneakered feet up on his desk. Emanating an air of amusement, he told me that he had initially thrown my invitation to participate in the garbage, concluding he didn't have time to answer my questions. Apparently the irony of it struck him immediately: "This is exactly what she wants to talk to me about!" Without me saying so, he also shrewdly observed that my study was also a wonderful way to "figure [my] own future out."

The Competitor was the only one to discuss precisely why he had chosen not to participate in the group interview component. In the beginning of the interview he said he did not want to participate in the "bitch session" he envisioned, and then muttered, after contemplating the ceiling and saying he wanted to "figure [his] reaction out" much more quietly, "I don't [want to] share my fears and weaknesses with my colleagues". When I told him that a full 50% of the participants had declined that part of the project, he seemed genuinely surprised. I conveyed how I had asked some professors in my department why that might be, and that they had said that it had to do with the climate of comparison and competition. He almost bolted out of his chair at me: "Absolutely! Yeah!" Immediately sobered, he said, with significant disbelief, "Wow! What does *that* say about our relationships with our colleagues?" After the interview, he told me he was relieved to know that he was not alone in declining the group interview : "It makes you vulnerable to admit in front of competitive peers how you see your work. You don't want to admit *weakness*."

The Competitor seemed acutely aware of how he is evaluated by others, even as he engaged in a kind of evaluation of his own professional motivations. In describing his interview for his current position, he noted that a sudden insight had come to him then: It was not just his ideas that were being evaluated, but *him*. He considers student evaluations "the bane of [his] existence", and voiced significant surprise that the care and integrity he takes to evaluating students was not, apparently, afforded him in return. He was shocked at what he perceived to be unfair and punitive commentary from, in his mind, product-driven students.

This thread of economy continued when the discussion turned to how faculty are evaluated. He was quite even-handed. His preconceptions of academic life amounted to "it seemed like a pretty nice way to make a living"; he had read widely about the nature of academic work, and understood the traditional "three legs of the stool" of teaching, service, and research. Note the order of those three. He had read that "teaching and service are what we're expected to do", and that, teaching schedule aside, "one's hours are ones' own", as opposed to the pervue of a spreadsheet tracking what amount of time was spent on what activity (as he had to do in his previous professional role). Research was engaged in "if you wanted to advance"; there the goal is to "bring glory to the University". He was attracted to the fact that he would have control and autonomy in his work, but had to be "accountable to these goals, standards, [and] indicators". In other words, a merit-based system suited him.

The Competitor was perhaps the most vocal of the participants on the notion of the professor as a 'knowledge worker'. Upon seeing the very phrase in my list of questions, he thought I was one who saw professors this way, and sputtered, "This absolutely *offended* me." When I quickly assured him that this was not the case, and that I was interested in his reaction to this notion in the literature, he showed an awareness of a certain irony that is his new understanding of professors' work. Consider this exchange:

> Competitor: In the outside world it's "*value added*" (*makes quotation marks in the air with his hands; very sarcastic expression*).
>
> Nina: Right, yeah.
>
> C: That's the [kind of] term which just, you know, makes me (*puts his hands to his throat, makes a melodramatic choking sound*)
>
> N: Right, drives you crazy.
>
> C: Yeah. It sounds like extra sprinkles on your *donuts* or something (*laughing*).

N: (*laughing*)

C: Value added, you know, oh *please*! But it's bringing glory to the university. [...]You know, that makes *sense* to me. So I really like that notion, that it's pretty straightforward.

However, his vision did not match what has become his reality in terms of workload: "I have to say that I thought it would be a lot easier than it is". Since research had been a very enjoyable hobby that counterpointed his previous professional work, he looked forward to doing more of it, and "set up [his] scholarly activities to be more like a *job*, you know, that I would have deadlines, and I would put systems in *place* to [kind of] keep things *going*" so that he might be effective and efficient, and succeed in this merit-based system. However, that was a "disaster": "I couldn't maintain the momentum and things sort of fell apart".

The Competitor saw a certain irony in a system that, in favouring research productivity over the other legs of the stool, engenders a kind of micro-management and systematization. When I asked him why his efforts in this regard had failed, he ruefully noted, "I guess partially because it just, like, creative work just doesn't fit a schedule! (*with a look of "duh!"*) It just doesn't work! [...]And being a scholar is, at the heart of it I think, a creative enterprise." He also has observed its effects on his collegial relationships. In some of his collaborative work, while work-style preferences proved to be a tension, he was troubled to gain an insight into himself:

> This other faculty member's style, was to kind of...churn things out. You know, [a] kind of assembly line [...]approach to doing things, and that just didn't sit well with me. Although, it's part of what I was trying to do, so, you know, it was [kind of] curious. You know, maybe when one [sort of] sees a, you know, an extreme version of oneself? Or...yeah. You [kind of] go, "ew!" (*makes a face of smelling something unpleasant, pulls back head*). "Boy, is that me? I really don't like that!"[...] None of this really counts, [they are] just hoops you have to jump through in order to get ahead. You know, and I thought oh, that doesn't feel right to me.

The final defining characteristic of my interview emerged as we discussed how he envisioned the job of professor as a whole: "I think it's my responsibility to be an expert in *something*. I see that as being *my job*." And while he has found his stride in expertise in a particular content area related to training professionals, and has published successfully in that area, he is frustrated by the fact that he cannot limit his teaching to that area. His greatest dislike was having to teach a course core to his program that was not his area of expertise. He offered this candid thought in a whisper:

> There are days when I think...(*whispering next 3 words*) *sometimes I wish* I didn't have to teach at all... didn't have to put myself in that position of being *judged*.

Shortly after that, even though he was affirming his expert status with his words, his body posture went from openly facing me to crossing both arms on his chest and swiveling his chair diagonally away from me.

Reflections.

I had a number of conflicting reactions tumbling around in my head after I left this interview. I was greatly relieved that it was more of a conversation than an interview, and was pleased that he had taken the opportunity for self-reflection that I was hoping to offer. My journal notes indicate that I focused most on his comments regarding not wishing to pursue the group interview, with its themes of exposing weakness and keeping up a certain appearance: "Is that a matter of masculine codes of reason over emotion as valued by the academy?" I wondered whether the competitive ouvre had spawned this carefulness, or if it was a strategy necessary for entering into competition in the first place. This professor considered himself mid-career because he "still [has] enough time to reinvent [himself] if necessary". What will he feel he has to make himself into? And what will it do to his sense of self, if he identifies with "expert" in such a complex manner, at once confident and self-protective?

The Group Interview

The major themes that emerged from the group interview will be discussed below. Here I offer a summary of the dynamics of the group interview process. Of the ten research participants, five consented to take part in this component of the study: one woman and four men. After the process of sifting through everyone's availability was completed, only three men took part in the conversation: The Thinker, The Court Eunuch, and The Reluctant Star. They were immediately at ease with each other; it was plainly obvious that they enjoyed sharing their stories, musings, and perceptions. They were frank and clear, and often picked up on each others' thoughts in a seamless and fluid manner. We discussed perceptions of how academic life has changed, the ins and outs of the faculty evaluation process in their own faculty as opposed to others, the peculiarity of the anxiety the Faculty of Education has over its political place in the university, and what their ideal worklives might look like. All three participants repeatedly thanked me for the opportunity to talk together, noting that the nature of their work is such that talking honestly and freely is a rare occurrence indeed. This struck me as sad and odd, especially given that two were departmental colleagues. It was very clear that the absence of community among professors bothered them.

It was a very interesting experience to sit with the three individuals who impacted me the most. I was quite anxious as to how they might respond to each other. It turned out I had nothing to worry about. We were all comfortable to the point of forgetting the presence of the tape recorder. Even though a number of months had passed since I had conducted individual interviews with each of them, their commentaries were in keeping with those interviews, in fact repeating almost verbatim illustrative stories and anecdotes. There seemed to be ample agreement among them, and they found each others' insights cause for reflection.

Themes

As noted in the introductory portion of this chapter, the themes I have chosen to discuss are the following:

- Commonalities in professional identity
- The past and present of the Education professorship: The "image"
- Institutional politics
- Roles and expectations: Endurance juggling
- Faculty evaluation: The currency of success
- Critique: The personal impact of the system and the worklife it creates
- Blue sky thinking: The ideal worklife

The ordering of these themes represents the logic of the overall thesis of the dissertation: because of who these professors see themselves to be, they understand their profession in a certain way. Due to this conceptualization, they view the political environments of their work in a certain way, and trace the messages they get about expectations in a particular way. This leads to their specific commentary on faculty evaluation, and the impact it has on their inner lives. Finally, due to this critique they envision their ideal worklife as something different than it generally is.

Commonalities in professional identity

In presenting the personae of my study's participants, a few common threads become evident. I have already alluded to some (e.g. The Careful Explainer and The Family Man on the impact their workload has on their home life). Overall, I noted that the participants had a remarkable sense of vocation that was, in a manner of speaking, altruistic. This was very heartening for me, as I have the same feelings in relation to leadership training for k-12 staff. Each professor was fully motivated to ensure, in his or her own way, improvement in the profession of education. They were committed to praxis, and engaged in research that had tangible applications in the educational environment. They want to make a difference, as well as solve problems. This altruism explains their distaste for the conceptualization of the professor as a knowledge worker, as well as their valuing collaboration over competition. I was also struck by a kind of humility I noticed in some of them; they did not care to identify themselves as professors with members of the public such as neighbours. Similarly, they all described playing down their status in the 'ivory tower' to a certain degree when working directly with in-service teachers; they were eager to position themselves as 'like' the teachers before they became professors, as caring about the same things, and having a full appreciation of the complex realities of school life. The fact that the majority valued their teaching more than their other roles is likely rooted in the fact that nine out of the ten were members of departments that had curricular foci with histories of teacher education mandates. As already noted, the women were similar in being guarded with their feelings, whereas the men were more freely emotive. All had critiques related to the unfair workload and the stress it can bring, and all showed very specific resistances to the productivity drive that was rooted in their values as well as the need for psychological self-preservation. This ever-increasing productivity drive, with its attendant requirements towards entrepreneurialism, was seen by all as the main change in the nature of academic worklife. While they all agreed the cause of the increase was directly related to decreased government funding to Education overall, and to differentiated funding based on a discipline's connection to industry and the market in particular, they all vehemently indicated that the premises behind this drive need to be thoroughly examined by all levels of university administration. To them, this productivity drive was taking on absurd, alarming, and inhumane proportions. Decency—expectations that are not harmful to one's ability to do the work—was called for. Not surprisingly, the evaluation of faculty in this economy was seen as too politicized; if "power determines truth", the truth of effective work in all three traditional areas of professorial work lies with those who have the power of money. Education as a field, by its very nature, is not among the power-players. But the situation does not have to remain this way.

The Past and Present of Education Professorship: The "Image"

Listening to my participants' pre-professional impressions of the professorship was really quite interesting. Their reflections ranged from undergraduate awe—"Profs were these *gods*, they were never to be questioned, and they were super, you know, brilliant. Brilliantly special people", as The Team Player noted, to graduate cynicism, as The Competitor observed: "I got to know them and I thought [...] 'these guys aren't *so* smart!' You know." Because most of the participants had experienced various facets of the roles involved in the job of professor as either graduate assistants or sessional instructors, preconceptions tended to be relatively accurate. As The Professions' Servant recalled:

> I think I understood that there was committee work. I mean clearly I knew that they taught, that the professors I worked with did research projects in schools; they went to conferences; they talked about their ideas. Being on campus in doctoral studies...it was obvious to me that people who are on faculty here have a lot of freedom and define their own work.

The participants' preconceptions of professorship were remarkably similar in one respect: all thought that teaching would take precedence over research in terms of priority. As The Reluctant Star observed:

> I was very, very *pleased* to be offered a position at the university when I first took my position here. Because the contract itself said, "you have a responsibility, in your annual report every year, for teaching, research, and service". [...]Yes, not research, teaching, and service. It was teaching, research, and service. And I said, "*that's* what I *want.*"

The aspect of academic work that seemed to be a mystery to some of them was immediately related to the productivity drive. As The Team Player observed rather blithely:

> "Well, I'll be doing lots of sitting in the library, I'll be writing, and, you know, I guess I'll have to, you know, do some research." I was pretty foggy on bringing in research *grants* and *money.*

The Competitor had articulated that he had a wholly inadequate understanding of how faculty were evaluated:

> I know people are here on weekends and evenings, and, [you have all] the flexibility that you want, and you're accountable to these goals, to these standards, these indicators.

Relatively few talked of their transition experiences. However, some insights on the nature of the job of professor were not expected. The Professions' Servant remarked innocently:

> The biggest surprise in one sense is that people listen to you differently. When you say things you have to be careful about being flippant about them. People will quote you on it, I mean in that sense.

The Team Player offered this insight about the isolation inherent in the work:

> [As] just a *regular* professor [...] I think you can be *quite invisible*; you just come and go, and do your work. You go home and work in your *home* office, and...you know, people *like* you but they don't really know, *know* you very well.

When the participants reflected on how the nature of the job had changed since they either were students or entered academe, the comments centered around increased workload, particularly the pressure to secure funding. The Team Player's memories of her orientation to her department was instructive:

> Versus now, it's you know, "Do this! Do this! Here's the agencies! (*mimics briskly handing out lots of paper*). And that's an expectation!" and, you know, "*this* is how you write up a proposal!"[...]. We didn't get any of that. And I think it reflected the times, because the professors here at the time, even a full professor, might not have written anything in five, ten years, you know (*little laugh of disbelief and irony*) or brought in any money *whatsoever*. And I remember when I started here, two years into

> my job, [I got funding] along with another colleague who'd gotten a [specific funding body] grant in [name of department]. We were just *lauded* everywhere we went! You know, "here's the people who *finally* got a [specific funding body] grant! We haven't had one in *decades*!" and that [kind of] thing. Versus *now*, a [specific funding body grant] is just, you'd *better* have one, you know, it's quite common, it's *had* [i.e this is a prevailing baseline expectation], you know, everyone has one.

The Professions' Servant echoed this, but focused on teaching load:

> just to illustrate—when I came here in [year], the chair came to me, and told me about my teaching load; it was going to be six courses plus practicum. And he says (*mimicking the tone of an afterthought*), "Oh, and also we expect you, we expect people now coming on stream to also start a research program, so good luck. (*leans forward, makes a patting on shoulder motion, but has an expression showing her own surprise at the comment*) Look into that." And that was *it*. Versus now, "you come to us, we reduce your teaching load to three or four", you know, try to get you down to three, "no practicum on top of that, then we come in and we send you to all sorts of workshops on where you can get money", and all that.

She also alluded to a corresponding change in faculty orientation practices:

> Then, “we’ve got sample successful [funding body grant applications] in the faculty”, and you know, “you could read those, and get a feeling for what goes into projects”, and you know, “writing them up”. Just a *tremendous* amount of support that was not there in the *least* when I started here.

With respect to the specific notion of a professor as a knowledge worker, the reaction was overwhelmingly negative, with The Competitor making the most caustic of comments. Recall his comment about faculty work being seen as value added, like a donut with sprinkles on it. He also said:

> I see it in here in this question. "Knowledge worker in a knowledge economy". This absolutely *offended* me. I was just thinking, does anyone *actually*...who calls us that?

The Team Player also did not identify with the conceptualization of the professor as a knowledge worker in a knowledge economy:

> But I’m sure there would be people in the faculty who would very much see that as, you know, adding to the knowledge that’s out there, you know, and pushing things ahead. I don’t know. Well, if you had said to me, “[participant’s first name], do you think you’re a knowledge worker?” I’d say “I am *not*!” (*with a little laugh*)... And as far as having a vision of adding to the knowledge economy, I’m *not*! (*emphasizes this last word with a tone of bewilderment, or perhaps confusion*).

The Motivational Speaker articulated the stock romantic image of university life, and soundly refuted it:

> There is a popularized mythical view of what it is to be a professor in the large oak-lined office with leather-bound books going all the way to the roof, and maybe one of those ladder things that rolls along the walls...(*sarcastic smile*) Oh, yeah, they have those too! And the beautiful view of the quad outside with the beautiful trees and the students sitting reading—that's the part that always makes me laugh—and *then*, added to that, the private secretary outside the door.[...] Where *is* that?

Interestingly, my participants were generally a modest group of people who were not invested in the prestige that comes with the job. In fact, some hid the fact that they were professors, especially in non-academic social circles. The Team Player was the most vocal on this point, serious under her laughter:

> Well, eventually it does come out where I work (*she then snaps her fingers and has an expression of "shoot!" on her face*). If I'm meeting someone, you know, who might be part of my personal relationships, well then I don't really lay on the "I am a professor" bit, because it can sound intimidating to people who haven't been in these circles. [Be]cause if that ever comes up, they'll bolt through the door, you know (*with a tone of joking exaggeration*).

Later on, she connected this to the inherent prestige of the job:

> When people ask me, "What do you do for a living?" I rarely say "I'm a professor" (*says the word professor with a question mark tone.*) I say, "I've got this *incredible* job. They *really* just pay me to *wonder* about stuff that I'm curious about, and I just get to sit around, think and wonder a little about this, and wonder about that, you know, fantasize, and whatever is involved there", and, really, (*puts palm to cheek, scrunches up eyebrows mimicking being in deep thought*) "I'm [kind of] curious about this. Mmm, I wonder if I can write that up to make it sound like it's really (*starts to laugh*) really academic", you know, and find some money. And I just go off and look into that question, and usually meet some incredibly neat people.

The job was recognized as "marvelous" and "incredibly privileged". Interestingly, this observation came from all the women, but not the men. The Professions' Servant was most particular on this front:

> We can't forget that we're in a position of *such* privilege. I mean, who in the world besides us gets paid to do nothing but think? I mean, in some sense, right? That is our job. I mean, we get to think about whatever we *want* to think about. [...] I think that given that we have such *amazing* (*pauses to find right words*) positions of privilege, what more do we need?

Institutional Politics

The participants concurred on the notion that the current oeuvre of the university is one dictated by money. While they saw that a move towards what The Thinker tagged as "grantsmanship" is unavoidable in a time when government funding for university is decreased, they saw the attendant politics of this as dangerous. Since the Arts, Humanities, and Education do not have markets associated with them, they were seen as unworthy in the hierarchy of the system. In the group interview, The Reluctant Star reiterated his story of the near demise of the Faculty of Education, and the other participants were not at all shocked. They shared a frank disgust for this set of circumstances. What became clear in the group interview was that this manner in which the Faculty of Education is devalued has been internalized by some Education professors, those who seem obsessively (The Court Eunuch repeated this description in the group interview) bent on assuring that Education 'measures up' to the Humanities. The Team Player, The Motivational Speaker, and the group interview participants saw that the pecking order of the faculties has been translated into a similar pecking order within the Faculty of Education when it comes to research orientation (as seen in the comments noted already in The Team Player, The Motivational Speaker, and The Court Eunuch). The group interview participants were concerned that a totally unnecessary anxiety was fuelling this chasing around of the Sumo wrestler on roller skates (as The Storyteller described). The group interview participants, The Motivational Speaker, and The Storyteller stated that the intrinsic value of the contribution of the Faculty of Education needs to be fully appreciated by its own members, and some creativity is also required on their part to alter this perception of Education.

When The Motivational Speaker's comments on the vision of his university president is considered next to The Reluctant Star's stories of committee configuration, it is clear that central administration's interpretation and response to provincial policy (for my purposes here less funding for universities) creates the tenor of the expectations. They form "what counts".

Roles and Expectations: Endurance Juggling

One notion that was copiously evident throughout the interviews was workload intensity. These professors have a lot to do, and do seem indeed torn in different directions. All participants verified that their undergraduate students in particular require them to be fantastic teachers. The Competitor and The Thinker had concerns about how students approach the task of evaluating professors. While he is very sensitive to the ethical intricacies of his evaluating capacity over them, The Competitor felt that they can be punitive in their disregard for professors when they "slam" professors:

> I'd have to say the biggest *surprise* for me is how little power I have, and how I feel very *vulnerable* in relation to students, you

> know [...]. A student can get me [into] *one whole whack* of trouble if [s/he] really wanted to! [They] can make my life a living *hell*.

On the matter of numbers of students (both undergraduate and graduate) to deal with, The Thinker noted firmly “well, for one thing the expectations are far too high”. He saw an oddity in the students’ mentality of ‘I’m paying big bucks for this; you better be what I want’. This mercantile attitude erases what he saw as the essence of the teaching act: “human engagement, and human engagements are difficult; you bring you and I bring me”. He feels a professional responsibility to “challenge and to prod and to nudge” students, and, as he said in his interview, some students do well and others seem to resent it. “It’s because I respect you that no matter what, I have to work with you this way” is his motto, but in the past students have marked him harshly on showing respect. He agreed that the evaluation process forces professors to be accountable for their activity in the classroom, but contended that students hold all the power: they don’t have to sign names and be accountable for their comments. He saw this as unfair. The final injustice to him is the fact the feedback arrives too late (at the closing of the course) to help him be effective with that particular group of students. The problematic nature of this was reiterated in the group interview, when they all agreed that it was hypocritical under protection of privacy policy to have their teaching records available on the internet, while students’ performance records are not available.

The Thinker also noted that the "increasing demands" of more students, grant getting, and ever-increasing service "get in the way of doing the things you feel you're supposed to be doing", which for him is "contemplation and scholarship". The demands "distort the possibility" of his work.

The nine participants working in teacher education were clear in describing that their professional publics had one set of expectations (generally a desire for the professors' consultation to solve issues and contribute to better professional practice), while the academy had another: entrepreneurialism and publication. The Competitor noted the same in his area. This state of affairs brings up challenges of prioritization: The Motivational Speaker gave the example of strategizing where to take speaking engagements; going to the United States to do the same in-service he would do locally had more value on his annual report. It also brings up challenges in time management.

While all participants noted that they had relative flexibility in planning the details of their work day, they simply never had enough time. The Team Player articulated this clearly:

> Well, there's a rapid pace. But I've found that it can vary from day to day. Like we can have one day where we're just right against the wall. [Name of colleague] and I are just running to meetings and things are coming up and the whole office is just bang-bang-bang (*gesturing to indicate working in an automated precision*). But then

> the next day'll come and I'll come into work, and it won't be that kind of day. Like, "Oh, I get some elbow room. Oh!" You know? So you have to be able to ride a roller coaster and realize on those busy days that not every day will be like that, and in a couple days it'll calm down. [Be]cause I kid them when I go to [name of home department] department meetings. You know, it's like coming to a quaint little quiet country village up there (*smiling*), compared to where I am right now[...] You hit the ground every morning and you *move*.

The Motivational Speaker and The Careful Explainer also clearly discussed how the in-house service role (participating in the governance of their faculty by being on committees) eats at time for their other roles and is tiring.

From her perspective as an administrator, The Team Player had this to say about role balance:

> As a professor, [there is] probably a much more even balance between the teaching and research and writing. You know, I knew I'd come here to teach, I knew the course really well, I could teach it. I'm [now] efficient at it. And then I'd dismiss that, and then I'd have time, you know, usually a couple days a week, that I could just devote to research and writing. And that's quite different from this kind of a job, where I am here every day all day. And that's one thing I noticed—the amount of hours I now put in at the office

> versus before, you know. I was here to teach, but then, you know, go home if it's a nice day, and then read a book on the deck and write, do some writing. That has disappeared for me. [...] And I fill in my day planner, you know, and I fill in a morning *(mimes scribbling a word and underlining it multiple times*) "writing", you know? And then it gets chewed up. Someone will phone and [ask] "can I see you at 11"; (*answering, with a tone of being duty bound*) "Oh, okay." [Be]cause I have to see you. How 'bout 8:30?" And then suddenly my writing gets [crossed] out (*begins to laugh at the uncontrollability of this*).

There was some disagreement over how the teaching profession views professors. The Storyteller, The Motivational Speaker, The Family Man, and The Reluctant Star, who talked at some length about their direct work with teachers and school-aged students, did not indicate they felt that the profession saw them as removed. They made no specific comments to this effect. The Professions' Servant did not feel that the profession saw scholars as distant:

> Well, yeah, probably not in [name of department], as we've got such a *good* focus on children, you know, and classrooms. So I haven't felt it in [name of department].

However, The Team Player did think this was a possibility:

> I have kind of wondered occasionally, you know, we have some high fliers in the faculty, writing books on esoteric topics, which is

> *fine* (*emphasized, but it's unclear what emotion is being expressed*), and they're well quoted [and have] good reputations. But I always ask myself, "Well, how does this play out, out in the classroom of a grade [specific number] teacher, who will look at this, snap it shut, and say "Ivory tower!"

The Careful Explainer, The Family Man, The Court Eunuch, The Storyteller and The Motivational Speaker discussed their teaching more than the others. All were in agreement: teaching undergraduates and graduates requires a different mental approach (different pedagogical styles and concurrently different administrivia), but essentially equal time and energy.

All agreed that dealing with their various roles was one that required constant awareness of deadlines and the skills of multitasking and flexibility. One set of deadlines came from undergraduate teaching: juggling compressed courses due to the student teaching calendar and regular full semester classes, and having to meet grade submission deadlines, versus teaching and supervising graduate students, and the different pacing and schedule for seeing them to completion. Another set came from the research role: planning well in advance of funding body submission deadlines to generate powerful proposals; doing the same with conference proposal submission deadlines; for some, who had editorial responsibilities on various publications, planning for and meeting those deadlines added extra work. The service component was overall described as more fluid. In-house service on committees was seen as a matter of meeting deadlines; more so, it was seen as necessary work that was often tedious and took away from time for the other roles' duties. Professional service was described as more seasonal in terms of deadlines, and was more often than not discussed in tandem with their research—a majority of the participants' research projects had in-service components built into them.

In the group interview, The Thinker made a witty remark that illuminated his view of the problem of role balance: "I want to write a piece for [his university faculty newspaper] about how to be an academic without SSHRC-ing your responsibilities!"

It was obvious that the professors had a sometimes overwhelming workload, but they also more often than not enjoyed their work and preferred it to their previous professional work.

Faculty Evaluation: The Currency of Success

There was an overwhelming agreement among the participants that teaching, which used to be the main function of the Faculty of Education, has been soundly usurped by grantsmanship, research, and publication in the scheme of meritorious work. Success at securing funds and prestige in research dissemination is the currency of success. In the group interview, when I attempted to tease out their reaction to a pet theory of my own—that professors as professional peers are complicit in the raising of the proverbial bar, given that they comprise evaluation committees and editorial boards—reaction was interesting. The Reluctant Star zeroed in on a fascinating hypocrisy even while he identified those who are perceived to raise the bar:

> Sometimes I go to meetings, maybe the department chair will say "We're having pressure put upon us to do more research." *By whom? Show* me the *letter* that says *in writing*, "You're not doing enough. You must do *more*." Where is it coming from? Well, you know, it's general conversations with senior administration. [...] It tends to be this (*mimicking looking bewildered*): "How is it happening?" The other [instance] where it does happen is in the following. The senior people, be it the president of the university, the vice presidents, the deans...(*trails off*). Chairs? I would hazard a guess. I would put my salary on it. I would have more research publications than the president of this university. Okay? So, why is the president then saying I need to do more research, when he himself isn't doing more research?

All participants, in discussing the research productivity drive as paramount, displayed that they are under pressure to perform, and that this expectation, to them, is a fact of their work. Even though the participants showed different feelings about their research work (e.g. The Competitor did not show as much discomfort with the expectations around scholarly productivity as The Storyteller did), all showed how that drive is out of control. One cannot do it all, and as well as is apparently required, without compromising something in their code of values.

The Professions' Servant isolated competitive individualism as the cause of the raising of the bar and the lack of humane regard that comes with it:

> Well, I think... (*faltering, thinking quickly; impassioned, leaning over desk*). Yeah, you can [use this]. This is *huge*! I mean, this is about the way that we *live*. We can either think...(*redirects*) we can either look things from the *outside* in and use the "*they*" and think that there's *nothing* we can do about it, or we can say we're *inside* this and it's "*us*" and we're doing this, and what do we do about it? (*pauses, leans back in chair*) *Unfortunately,* we do things about this on an individual basis. I mean, one of the things that's clear to me, and growing clearer by the day, is as academics we've...(*pauses, collecting her thoughts*) more and more so I think...(*self-correcting*) not more and more so.... If I believe that the only way structures change is by changing them because I'm *part* of them, then I just have to value the fact that people work collaboratively and that's life.

It is clear from this comment that the very competition that is generated by the code of "what counts" is part of what is slowing down the possibility of changing what "counts". While all displayed they fully value collaboration (either through working with their colleagues and students within the university or with teachers and students in the school system), it was clear that to them, this collaboration was not seen as being valued and judged as meritorious. Recall The Reluctant Star's comments about his colleague writing about his teaching, or The Court Eunuch's story of meeting with his chair, and how meritorious work is quite clearly defined. It is solo "pure" research.

The group interview participants isolated two other dynamics related to the logic of the evaluation process. Consider this excerpt.

> Court Eunuch: (*smiling*) Are we in competition with each other? [*They all look at each other, smiling, and seem to say "no" as in "not personally"*]
>
> Reluctant Star: Well, yeah, we are. You [said] right at the end [of this session] we're [going to] play this game: If you had the ideal world...(*trails off*). And the ideal world for me would be the idea of merit. In terms of (*inhales, redirects*). [This is] the thing that intrigued me about coming into a university position as opposed to a school position: in school, it's a service award. So every year you put another year in and then you get this salary increase, or whatever's been negotiated for another year's experience, or whatever. Or service (*clears throat*). So you have somebody over here earning $70 000 a year, and somebody here earning $40 000 a year, or $45 000. They earn $70 000 because they've been *incompetent* for 20 years, and this person (*motioning to an*

imaginary person next to him) is really, really good, but gets paid less, because [s/he hasn't] put that...you know-

Nina: *(nodding, thoughtful)* time into it.

RS: (*nods*) 15 years of incompetence and all this (*grins*)!

N: (*slight laugh, at the bite in his voice; the others are also grinning and chortling, with expressions that suggest they know exactly what he means and agree*).

RS: And so the thing that we have is different. It is *merit.* It isn't service. There's no service component. It's merit. So, unless we produce something meritorious, we shouldn't get anything, is the idea. So, it started-

N: (*wanting to check*) That's how the system works.

RS: It *doesn't* work like that. It works almost that if you've got a pulse—it used to—if you've got a pulse, you got an increment. And then it started with meritorious after that. So *one* has become the norm. (*next sentence said mimicking the town crier, reading a decree*) "And everybody will produce (*pauses*) *merit.*" Like, more than what's expected. It's *meritorious*, whatever that means. *But*...the problem that I see (*slight ironic smile*) is that it's a relative scale. It isn't an absolute to get the extra half increment, or whatever. And so, you're in competition all the time. So you produce that much (*brings his hand up to a foot off the table*) one year, and if everyone's producing this much (*lowers his hand by *half a foot*), you will get the merit. That's meritorious. You produce exactly the same the next year, but other people are producing up here (*raises his hand to his shoulder level*)-

N: (*nodding*) Up there

RS: They'll get merit-

N: (*jumps in*) And you won't.

RS: The extra one, and you won't. Because there's only 115% merit increments given in terms of the budget.

N: Right.

RS: So...so there's competition. It's relative. It's what *I* do relative to my colleagues (*motions to the others with open palm*) [that] determines whether it's classified as being meritorious, to give this extra half increment or whatever. So that fosters competition.

CE: Well, it's doubly relative, too. Because I'm not sure, I haven't been convinced that the system of measurement is necessarily equitable between...or the same, from one person to the other because of their field.

RS: (*softly*) Absolutely.

Thinker: (*nods firmly*)

They seemed to be happy to be judged on merit, as all the others also indicated. But merit is a loaded term. One dynamic that fosters competition is budgetary: the possibility of increments relative to the departmental allotment to give them does not match, so obviously some will receive them and some will not. The second one comes from the first: the fluidity of the amount of work required for consideration is relative not only to each other, but to what the chair might consider as "the bar". Thirdly, as already hinted at above, the regard for the different disciplines and their approaches to research are not seen as on par; this adds to the constant movement of the bar. It is easy to see why The Storyteller would describe this set of circumstances as chasing a Sumo wrestler on roller skates, all the while trying to guess where he is going.

The Team Player supported The Court Eunuch's observation of a methodological pecking order. She said that those researchers who engage in quantitative research can "pump out" more writing and get rewarded for that productivity, where scholars like her who engage in qualitative study produce less quickly and seem to be seen less favourably in a quantity over quality game. This exact notion led me to say something in the group interview to see how they would respond. I said "but you're not a factory!" Here is the telling response:

RS: (*softly; grinning; loaded with irony*) Yes, we are.

N: (*grinning; pleased but surprised*) You are? Okay. Tell me what you mean.

CE: (*laughs with delight*)

RS: (*laughs*) This isn't a faculty. It's a factory!

N: (*laughs*).

CE: It's the "Factory of Education"?

RS: Yup, it's [number] undergraduates.

T: (*serious; looking at me*) Well, I mean, you've done sociology of education.

N: Yeah.

T: Yeah, so...I'm just playing on that.

N: Oh, okay. I see what you mean. I thought you were really...(*giggles*).

T: Well, in some senses...I mean, I think it isn't a bad analogy. I mean in certain senses [like] it privileges production over meaning. Basically. (*CE nods; RS mhmm's in agreement*) And that's what the evaluational process is about.

N: (*continuing the thought*) How much...

T: (*clears throat*) Right. It's how much. Intrinsic value is not as important as-

RS: (*softly; nodding in agreement*) No.

T: ...As extrinsic reg- (*redirects*)...how it registers on things, on external criteria.

On discussing the mechanics of the comparison process, the group interview participants were in clear agreement: efforts to lesson subjectivity in judging are understandable but can be odd and problematic:

RS: Well, I...(*looks down at hands*) It's obviously going to be difficult to value the intrinsic side. But it's interesting the way that we've evolved. I mean, I talk to colleagues in other universities and other faculties, and they talk about...well, teaching. "You can't evaluate teaching". And I say, "why not?" You know...I'm not saying it's an exact science, but, you know...(*imitating that other person*) "Well, not like you can evaluate research." (*back to what he had said*) Ah!

CE: (*laughs*)

N: That's the answer he gave?

RS: Yeah. "Well, yeah, we know how to do that!" So I said, "So you've got it down to such a science as well as an art form that you can evaluate that research?" My colleague's at [another Canadian research intensive university], and he's in a faculty there, a department there, where all of the journals are *ranked.* And so if you want to get this kind of ranking, in that (*flipping one palm up*) journal, you have to get published in that journal, but if you publish in this (*flipping other palm up*) journal, on this scale, with the number of pages...(*trails off, makes a face of incredulity and bafflement*)-

N: (*giggles at his expression*)

T: (*lets out a sharp exhale and rolls his eyes, indicating he finds it absurd*)

RS: So a twenty page article in this journal is equivalent to a four page article in this journal.

> N: (*baffled*) Oh my God!
>
> CE: (*shaking his head*) That's so sad!
>
> RS: Yeah. Isn't it? It's unbelievable!
>
> T: That's pathetic.
>
> RS: And so "we've got it *down*!" you know. So that's taken care of.
>
> N: So, from this person's point of view, it's a good thing to have it systematized.
>
> RS: Yeah. Everybody knows where they stand, they know what they've [got to] do, and that's, you know, science.
>
> [...more stories of colleagues experiences].
>
> CE: (*jumping in*) It is rational and totally lacking in sense!
>
> (*RS and T smiling broadly*).

The Professions' Servant also hinted at an apparent flaw in how professors are compared to one another:

> I *personally* think that we have to continue to remind our Chair and [evaluation committee]—so this maybe the sort of thing you're interested in—that people have to be evaluated based on *rank*. That professors are expected to have performances different from Associate Professors which is different from Assistant Professors. So I think *that*... in that sense we have to *remind* our Chairs, and I (*shakes head slightly, as if deciding against something*) [say] that this is my rank, this is where I'm supposed to be.

Rank hierarchy further complicates the hierarchy of faculties combined with the apparent hierarchy of disciplines. This all seems to add credence to this comment from The Thinker in the group interview: "It's the star system. I mean, this is what neo-liberalism produces, is the loser culture, basically." The Court Eunuch had this to say in the group interview:

> One of the things that I find really curious, and this is certainly not exclusive to this institution, is that at the same time that I think—certainly in Education and the Liberal Arts—we are in *theory* kind of more complex and more fragmented and more multi-perspectival, the institution is becoming more quantitative in how it adjudicates our theoretical fragmentation (*smiles at the irony; shrugs*). I don't know exactly how you would describe that, but there's a fundamental movement in two different directions simultaneously that is fairly absurd.

In the group interview, the participants shared observations about what is considered meritorious in other parts of their campus, as they all had various levels of exposure to hiring and tenure processes in other faculties. They were clearly in agreement that faculties do specific things uniquely, but that the overall pattern of defining merit was constructed by the notions of amount and disciplinary prestige through pure rather than applied research. I asked if they thought the Faculty of Education should have it's own system of evaluation. What came up was the matter of transparency amid change. The Thinker said this and the others seemed to be in complete agreement:

> It's about transparency. And, I mean, there are the formal rules and regulations that are laid out in the manuals and policies, and stuff like that. But then there's all the sort of deep politics that take place. [...] That's connected to history, notions of loyalty [...] I think the other thing is that the conditions of arbitration, in fact, are very fluid. Mainly because of the way...(*clarifies*) the fluid nature of committee makeup. So it sort of depends on who's chairing the committee, or, you know, who's on the committee for that year, or that set of [specific number as dictated by policy] years.
>
> RS: (*fervent*) Yes.
>
> T: And it makes a big difference.
>
> CE and RS, together, overlapping a little : Yes, it does.

In their interviews, The Family Man, The Storyteller, The Professions' Servant, and the Competitor noted it was very difficult to know what the rules really were at any given time. When this observation is considered in light of The Professions' Servant comment that the drive for full professorship is strong (the perception that if one does not attempt to reach that rank something is wrong), it seems that very little awareness or premise reflection goes into evaluation procedures.

One Key to Success

One common theme was that success in productivity comes from ensuring a substantive similarity and fluidity among research, teaching, and service. The Reluctant Star described it this way, but essentially everyone else said similar things:

> I can actually *research my teaching*. I can actually use my *students* as part of my sample for doing research to find out about things like teacher development, research on practicum experiences, and so on. So I can put my research agenda within my teaching agenda and I can work them together very easily.

Critique: The Personal Impact of the System and the Worklife it Creates

Observations about the culture of academic worklife were numerous. Workaholism seemed to be a prevalent one. The Professions' Servant was adamant here:

> Yeah…you see I have a *job* right now. (*long pause*). This is…it's an incredible position of privilege. I'm *in it* already (*pauses; cocks head to the side; reflective expression*). I like teaching. I'm happy to collaborate on research projects and grants. I'm happy to participate in the organization itself, in terms of its committees and structures. I can *kill* myself (*leans back in chair; rolls eyes dramatically*) by trying to do all three of [the professor's traditional roles] the best […],*overachieve* (*draws a wide arc over her head*

> *with both her arms; exasperated expression*) trying to accomplish in all three of those. Or I could just say, "I'm in a position of privilege. Can I continue to make significant contributions, whatever those are?" Can I make significant contributions that justify this place paying me and keeping me, *without* (*pauses for effect, nods her head after seeing I'm with her*) making this *absolutely* everything I do so can I *meet my obligations without* ever moving up in the ranks? (*laughing*) Whatever those are?

The Thinker echoed her in his individual interview: "We can run and chase, and try to write the next paper so somebody else will listen to us, or we can just be *genuine* in our search and in our *passion* for knowing things, and trying to *understand* things."

The obsessive competition was remarked upon by everyone. Varying images emerged for this, ranging from chasing after a Sumo wrestler on roller skates (The Storyteller) to surfing the chaos (The Court Eunuch) to the Zen cartoon of old ants with beards being trampled by young overzealous and overachieving ants as they all make their way up a beanstalk (The Thinker). There was unanimous agreement that competition mars collegiality, not only within the department, but also at the faculty and university-wide levels. This breeds isolation, anxiety, resentment, and loneliness. Consider this illustrative interchange from the group interview:

Thinker: I...I...to be honest with you, I think that (*pauses, looks down, examines his fingernails briefly*) the only way to survive psychologically in the academy under this kind of game regimen is you can't even pay attention to those things.

Reluctant Star: (*soft, but vehement*) Mhmmm.

T: Because otherwise you'll go *nuts.*

RS: Yeah, you'll just get eaten away, at the end.

T: (*echoing*) Just get eaten away. So you just...(*inhales, redirects*) I always operate on the notion of, you know, "This is what I'm doing, and this is the way I do it, and-

RS: (*softly*) Yeah.

T: (*shrugs his shoulders*) If people are interested, they engage it. If they're not, they don't.

Nina: But isn't there something wrong with a system that makes you have to do that? Should it-

Court Eunuch: You don't *have* to do that.

A response pattern that the other men echoed in various ways is clear here. A stance is taken along the lines of what values matter most to the individual: know what matters to you and act on it. The women had a somewhat similar response, but did not articulate it as a matter of individual action. Rather, as illustrated by The Professions' Servant's comment above (about individualism and the potential for change) and their descriptions of the aspects of their work that they enjoy the most, they showed they take a stance by engaging in their work in favour of community: a scholarship of communal purpose rather than disciplinary divides and one-upmanship. Consider these two comments from The Team Player:

> And at the university, maybe I can bring in some money, maybe buy [a school teacher] out for a day, or you know, bring someone in to do something so that we can work together, or...in my last project in the classroom, as part of the research grant, I had several hundred dollars that was going to be devoted to the teacher to buy these certain types of supplies she needed. So I just said to the teacher, "Hey! (*with a big smile*) We get to build up the classroom. Bonus! Here!" So I'm always trying to build in something for the teacher, and always, bring the teacher in as a colleague right from day one of the research, right from conceptualizing the research like, "what are you curious about when it come to the kids, what do you wonder about?" We can always build that into the project that we've put together.
>
> I'll phone them up and say, "You know, my colleague and I were sitting in the office the other day. We were just thinking about [...] what level of planning can children do when they're doing [a particular task] and so on? Maybe you can tell us that? Well, do you think this might go?" You know? "We'll put together some

> questions and meet with you and see which ones suit you." We build that in.

On the difference between men and women in this competitive arena, The Family Man commented on an unnamed female colleague who self-identified as mid-career as well, despite her formal full professorship (which apparently is mainly granted, among other things at this particular institution, on evidenced international reputation). By his interpretation, "She's a full professor at this university, but she would still like to increase her visibility on a grander scale, and sees that somehow as a mid-career thing." In light of The Careful Explainer's and The Professions' Servant's remarks about the relentless drive towards full professorship and stardom, I wondered if the adage 'female scholars have to be twice as good as the men' stood. He also commented that rank did not seem to be tied to years of service, as one might assume in the past: "The rules have changed".

The Reluctant Star offered this armchair psychoanalysis as to the core of the competitive phenomenon, necessity for funds aside:

> I see [that] there's two ways of getting recognition and power. One is to, you know, earn it through your scholarship and earn it through your research and get international recognition. If you're not capable or able to do that, or [don't] have the desire to do it, the other way to get power is to go into administration. And so I can become a department chair, I can become an assistant dean, I

> can become associate dean. I can *earn my worth* through administration. And if you don't do that, we'll expect you to earn your worth through research and teaching. So it's *easier* for these people to start to put pressure on the other people, because they're not really putting pressure on themselves to the same degree. I would think, because they are more accountable, they *should* be. They have the same contract as me.

I pondered this thought for a long time. I perceived this as an enigmatic, cynical, and rather dark comment on the psychology of power relations between colleagues. It does seem plausible—albeit distinctly uncomfortable—to link the raising of the proverbial bar with a personal sense of inadequacy. This could be illustrated by “well, if I can’t succeed, I’m going to make it hard for you to succeed”. The notion that a subconscious sentiment like this might be at work in the fluidity of the evaluation system is intriguing to me.

Blue Sky Thinking: The Ideal Worklife

In both the individual interviews and the group interview, it became clear that faculty feel they have some say in their worklife. The Thinker emerged as the one most poignantly concerned for the welfare of the faculty: “But for me, our future wellness as a faculty is what counts”. In the group interview, the central notion emerged: an inhumane loss of community, and the need to bring a sense of togetherness back. These professors were under no idyllic illusions akin to John Lennon’s *Imagine*.

They identified the fact that practices in all the faculties were so different as to render their worlds so different that a uniform comparison is not possible. All participants were asked how they would prefer their work lives. This question was a particular focus of the group interview. The group participants said firmly that the Faculty of Education should continue to interpret codes of performance in accordance with their own values. This would help build a genuine community of scholars. While they did not offer concrete thoughts on what leaders could do, they agreed it would take visionary leadership. All ten participants agreed on the idea that a regard and respect for them as whole human beings was required. They wanted simple decency back. They wanted communal purpose.

The Professions' Servant offered this thought on the connection of money and community. For her, the ideal professor is one who can seamlessly engage both notions:

> And these people are *selfless,* they're driven *purely* by ideas, and they're driven by *genuine interest* in other people. So you see, they would participate in getting grant money because that's *how* (*with a tone of "isn't it plain obvious!"*) they fund their grad students. That's how they keep...Yes, of course they get to research their own questions, but these are people *so* caught up in these ideas, they'd research them if they had *nothing*!

Taken along side The Team Player's sentiments about collaboration noted above, it is clear that the women would want to see this kind of work more formally valued. This seems to be a very powerful way to bridge the divide between the academy and the publics they deal with, as well as enacting their code of values. All wanted to see an alignment between their values, the chance for engaging work that included them, and an evaluation system that saw merit according to them. The implications for leadership seem large.

Concluding Thoughts

From the data presented the responses to my research questions are filled with contextual and relational intricacies. My first question was "How do education professors in the chosen research intensive university understand and relate to their work?" My participants see their work as a juggling of duties and roles. While they enjoy the freedom to arrange the details of their workdays, time and workload management are challenges. One role's duties (such as attending meetings as part of the in-house service role) often takes precious time away from others, such as writing. They see conflicting expectations underneath their roles. For them, academe expects excellence in securing funding, conducting research, and disseminating it. Their students have high expectations related to teaching and mentoring. Their professional publics want excellence in the training of future teachers and in improving professional practice. Prioritizing work is often dictated by what the faculty evaluation system privileges: the research role and knowledge production, and individualism. The participants showed strong consensus: their professional values and those of the evaluation system often clash.

With regard to the second question, "What are their reactions to the professorship as they understand it?" the data show stress is prevalent. They discussed bouts of feeling personally diminished by the prevailing attitudes related to their fields, dehumanized by the competitive nature of their work life, and alienated from their sense of vocation. Some made similar observations about colleagues.

My final question was, "How has their sense of self or identity been affected by their work conditions?" As a consequence of the dynamics noted above, these professors showed that their sense of professional self could become intensely pressurized. Each expressed this somewhat differently, but overall, they described feeling alienated and dehumanized. The complexity of their varied perceptions of the particular context and politics of their departmental cultures appears in their commentary. The stress they feel leads to a stance of resistance grounded in what they value: many said outright that they would not succumb to 'the system' and its attendant values and politics. All participants wanted to see change that incorporates a valuing of community and shared purpose.

CHAPTER 5: DISCUSSION, RECOMMENDATIONS, AND CONCLUSION

Discovery consists not in seeing new landscapes but in having new eyes.

Proust

Proust's words have a double meaning with respect to this research project. First, my in-depth semi-structured interviews with my participants provide a rich account of their understandings of the education professorship, their reactions to the various aspects of their work, and a glimpse into how they feel their sense of self is affected by their complex roles. Thus, my study is in keeping with Proust's claim insofar as it fleshes out the growing literature on Canadian professors of education with their thoughts—observations through their eyes—on these matters. Second, I feel that my study, particularly its self-conscious reflective mode, spotlights a vital issue in qualitative work: how self, as discussed by poststructuralists, permeates the research encounter, and therefore impacts "findings" in a complicated and nuanced fashion. My presentation of my findings is a representation of what my eyes—my I's, in fact—saw and appreciated in my participants. Here, then, I have brought new eyes to the study of professors of education.

In the first section of this chapter, I consider my thematic findings in light of the literature discussed in Chapter 2 (*Literature review*). I end this section by offering an update to the integrative model used to close Chapter 2. It illustrates the overall thesis of the dissertation. In the second section of this chapter, I present the implications for future research as well as leadership in universities such as the one in which my participants work. In the third section, I take up methodologically oriented findings, and I focus on the central construct of self as discussed in Chapter 3 (*Methodology and Methods*) and its place in the interview process. This will be followed in the fourth section with a meta-analysis of this study's authenticity and trustworthiness using the ideas discussed in Chapter 3. The fifth section presents the recommendations I offer about doing qualitative research. The chapter closes on a brief reflective note about the personal implications of doing this study.

Discussion of Findings

The nature of my research questions requires data that are holistic in nature. I wanted to gain insight into how my participants understood and reacted to their work, and how they felt their sense of self was affected by their work. Consequently, I used interviews and was thus dealing with constructions of the professorship that were multidimensional and complex, connected to their self-construals as they presented them to me at that time. Metaphorically speaking, their constructions of the professorship are self-contained webs, spun even as they were speaking to me during the interviews. Each web was certainly unique overall, but at times the ten webs overlapped, which indicated that there were certain shared strands. In the second half of the findings chapter I presented these strands as the themes in my data.

However, as can be seen in the literature review, the literature on professors of education is not holistic. It is a collection of discussions on discrete issues that do not present how these issues interact. In other words, the literature considers parts of the metaphorical web of the professorship, rather than how the web hangs together in terms of relationships among the discrete entities, as well as the organic nature of an individual's construction of his or her work world. As such, a traditional comparison and contrast between my findings and the literature does not seem possible, as they are both structured differently.

For the purposes of the discussion of the findings, I first discuss the themes that were evident in my data; then I take up each of the dynamic strands and attempt to draw connections between them and the discrete entities in the literature. Of course, in doing so I have to spin another web: a self-conscious construction that superimposes the separate ideas in the literature onto the composite web of my participants' understandings. What emerges, then, is a working theory that depicts the apparent trajectory of the knowledge economy's effect on the sense of self of these individuals. To refresh the reader's memory, the dynamic strands, or themes from the findings, are as follows:

- Commonalities in professional identity

- The past and present of the Education professorship: The "image"
- Institutional politics
- Roles and expectations: Endurance juggling
- Faculty evaluation: The currency of success
- Critique: The personal impact of the system and the work life it creates
- Blue sky thinking: The ideal work life

Commonalities in Professional Identity

As shown in the portraits in chapter 4, each professor's personality and identity (as least the aspects they chose to show me) was unique. However, with respect to these individuals' professional identity, certain traits were common. This could be connected to the fact that nine out of the ten participants were members of departments that had curricular foci within teacher education mandates. It is important to recall that, for my purposes here, professional identity "is made up of those dimensions that express the continuity between one's construal of oneself in terms of one's profession in the past and one's future aspirations in relation to one's profession" (Wager, 2003, p. 215). The 'dimensions' common among my participants that express that 'continuity' can be described as the value orientation to the work of professorship in education. In summary, these were:

- An undeniable sense of altruistic vocation. All communicated that their work was, in one fashion or another, related to their sense of purpose in life. They had left their previous work in various educational circles (mostly k-12 teaching) in order to learn more and offer that knowledge back to the profession. They wanted their work to make a difference.
- Strong motivation to ensure, through their various disciplines, the rigorous preparation of education professionals and improvement in educational arenas.
- An unwavering commitment to praxis through engagement in research that had tangible applications in educational environments. They wanted to solve problems that educational professionals face.
- A discomfort, ranging from distaste to outright disgust, for the conceptualization of their work as knowledge work in a knowledge economy. All suggested this conceptualization is crass and ignores the vocational (spiritual) dimension of the work.
- A distinct preference, and in fact yearning for, collaboration over competition.
- A noticeable humility in relation to their privileged positions as professors; they all drew on their previous experiences as educational professionals when working with current ones to show

they appreciated and understood their joys and concerns. Most did not actually identify themselves as university professors.

- The majority preferred to focus on their teaching and service responsibilities, in their formal and informal permutations, as it was through contact with students (graduate, undergraduate, and school-aged) that they felt most invigorated and able to act in accordance with their sense of vocation.

The temporal aspect professional identity can be seen very clearly in the first point in the above list, and to a lesser degree in the others. Their past professional self-construal directly influenced their pursuit of graduate training and academic careers. Their commentary about the ethos they envision for the future (discussed below) of their work life is rooted in the same set of convictions.

This set of values that marks—perhaps even forms—their professional identity fits seamlessly with what professors of education have stated about their own work; the literature displays a sense of vocation related to working with future educators (e.g., Badali, 2002; Cole, 1998; hooks, 1994; Palmer, 1998; Rendón, 2000). My data here are in keeping with the literature about the commitment to the improvement of educational practice (e.g., Britzman, 2000; Cole, Rosebud, & Knowles, 1998; Meyer, Flores-Duenas, & Rossi, 2000; Sindelar & Rosenberg, 2000), the necessity of collaboration (e.g., Cole, 2000; Wisenieski & Ducharme, 1989), and the valuing of teaching excellence and a problem-solving/service frame of mind towards the field (Cole, 2000; Knowles, Cole, & Sumison, 2000).

Foley (1999) has suggested that one's identity is the "contextualized interplay" of a sense of self, a sense of the social, and a sense of struggle or cooperation with other agents. Identity, therefore, is a process, and one participates in it and expresses it to others through the lens of the values one holds dear. The connection between the self and the social is made through ideology—the various ways by which social constructions of what can be understood, thought and spoken produce values. Values undergird ideology. Here we see that these professors' professional identities show clearly an ideology of vocation, service, and community. The literature I surveyed in Chapter 2 reflects the same values, and therefore the same professional identity.

The Past and Present of the Education Professorship: The "Image"

My participants' professional identity, framed by the values listed above, has an obvious impact on their image of the professorship as a whole. The value set informs how they understand their professorship duties, and what they see as the societal role of the professor of education.

The Past Image

When asked what they knew about the various roles in the professorship before they assumed the work, my participants were generally well informed due to their graduate experiences. They knew they would be busy and would have to be careful to manage their time. They knew they would have teaching responsibilities, would be expected to conduct research, and would be expected to go to conferences and contribute to in-service work. There was unanimous agreement on one particular point: they were professionally socialized into giving primacy to the teaching role; it was the role from which all others grew. Given their values, they saw this as wonderful. They could enact their sense of vocation, integral as it was to their professional sense of self. This is most evidenced in the Reluctant Star's remark concerning the annual report requiring accountability for teaching, research, and service. The Careful Explainer also exemplified the extent of this construction: for her, all her roles were teaching in some form.

Another point of agreement was that while professors are busy, professors have lots of freedom, especially in comparison to their previous professional roles, to "define their own work" (Professions' Servant). It seems safe to assume that these professors believed that they could bring their values to bear on how they defined their work and organized their time.

As already noted in the discussion on values above, these professors, overall, saw their societal role as contributing to the development and betterment of education as a professional practice through the training of future educational professionals. In this sense, my data echo those education professors who have described their job in those terms (e.g. Guilfoyle, 1995; Knowles & Cole, 1998; Wisniewski & Ducharme, 1989).

The Storyteller, Thinker, and Competitor also indicated that the traditional role of developing knowledge for its own sake that is stamped 'approved' by professional peers had an appeal to them: it was simply necessary to be a professional, critical thinker and explainer in society. The job was recognized "marvelous" and "incredibly privileged". Interestingly, this observation came from all the women, but not the men. Recall The Professions' Servant stating, "I mean, who in the world besides us gets paid to do nothing but think? I mean, in some sense, right?"

In these findings we can hear echoes of the historical literature that depicts teaching as a central faculty role, and the professional nature of the research function as professors' "distinctive task" (Rice, 1986). Austin & Gamson (1983) and Bowen & Schuster's (1986) contention that faculty work long hours, and face many discrete tasks that chip away at the time they have to give to each of their roles seems also to be fully confirmed by these professors' understandings of the professorship.

The Present Image

If the Motivational Speaker's conjuring and subsequent erasing of the idyllic image of the professor (in a leather-lined office with a private secretary outside the door as students sit on the grass) is any indication, these professors would agree that professorship isn't what it used to be.

Research Role must be the Top Priority.

For these mid-career professors, their professional socialization, and therefore identity formation, apparently did not include the entrepreneurial outlook and skills related to securing grants, let alone any discussion of it being a necessary component of their work. This seems to be because times were different—priorities were consequently different. This can be seen very clearly in the Team Player's remarks comparing her colleagues' reaction when she had a certain grant in her early career to the newer orientation procedures in her department related to securing funding. In her remark we can see evidence of how her professional identity was formed by others' construction of her. It is also evident how much the securing of grants is now part of the construction of the "successful academic".

All agreed the major change to their image of professorship, not to mention their workload, was the research productivity drive and its attendant entrepreneurialism: "*now*, a [funding body] grant is just, "you'd *better* have one", you know; it's quite common. It's *had*, you know; everyone has one." (The Team Player).

These participants envisioned the professorship as an uneven enterprise; they expressed much conviction on this point. Their various roles were not valued equally in the codes of merit in their institutions. This state of affairs was very real to them. Their statements align with some other education professors (Badali, 2002; Beck & Kosnik, 2002; Cole 2000; Cole, Knowles & Sumison 2000; Skolnik 2000; Tierney, 2001). This literature is clear in stating that education professors work in an environment that defines merit according to success at securing grants, and the amount of production and prestige that comes with contributing knowledge through pure rather than applied research.

What the literature did not seem to highlight was the contemporary need for institutional support mechanisms to facilitate success in this aspect of the work. The Team Player's remarks display the apparent fervency of her orientation; at least the issue was addressed. The Professions' Servant showed how other practices have been put in place since she first arrived, and described them as "tremendous". Here we see that the institutional machinery is responding to the change in times in an effort to support academics' success. The focus is on the acquiring of the set of skills needed for garnering support for the research role, and thereby ensuring the continued excellent reputation of the institution. As such, this is an example of faculty development, as discussed by Simpson (1990); faculty development is "assumed essential for individual growth of academics and for the integrity and reputation of the colleges and universities they serve" (p.1). This undoubtedly relieves some stress, and ensures that the professor does not feel isolated and alienated in his/her efforts. But in doing so, the institution systematizes the belittling of the other roles, creating a new discourse of professorship. Professorship, at least in a research intensive institution, is research. This same institutional machinery is also having an impact on professors' self-construal: they have to see themselves as researchers first, teachers and in-service consultants second (and arguably third). This is very clearly visible in their reactions to the major force behind this change: the knowledge economy.

The Knowledge Economy and Academic Capitalism.

Recall the Competitor's emotionally charged reaction to the notion of the knowledge economy. He was "absolutely *offended*" and found it absurd, describing the notion of "value added" as "extra sprinkles on your donuts". As already mentioned, all my participants described how the very philosophy of the knowledge economy ran counter to their values and professional identity. The Team Player showed quite clearly how she did not identify with the conceptualization of the professor as a knowledge worker in a knowledge economy: "Well, if you had said to me, "[participant's first name], do you think you're a knowledge worker?" I'd say "I am *not*!"

Again, my participant's observations align with the literature. All had a clear understanding of what the literature contends: the meaning of academic work has changed with the advent of the contemporary economy where information, knowledge, and skills are the prime commodities (e.g., Bringle, Games, & Malloy, 1999; Tierney, 1991). This is compounded, in Canada, by a significant decline in government funding to universities that occurred between 1984 and 1993 (Fisher & Rubenson, 1998). The Reluctant Star clearly drew the connection between the provincial government's reasoning for dropping funding to the current state of "what counts" in academic work. The 'business' of academic work has shifted focus from teaching (and its association with the perpetuation of culture and society) to knowledge production. Entrepreneurialism is the necessary mindset; professors are expected to compete to win money to fund their work, as government money covers basic functions. The fruits of academic work are products of research (technology for varied industries, medicines, and knowledge that function as solutions to problems in various spheres in society). Professors engage in academic capitalism (e.g., Slaughter and Leslie, 1997; Tudiver, 1999). In this scene, where is there room for this contemplation from the Thinker?:

> [E]ducation is always a human enterprise based on relationships and shared understandings". In fact, engaging with students is about surrendering to a "a deep sort of passion", to be intellectual, not posturing, but deeply concerned about "how shall we understand this life that we share together as a species?"

This paradigm shift has also brought about a shift in the way the different aspects of academic work are valued. All agreed fully with this observation from the literature: Research trumps teaching and service in the reward structure, and academic units closer to defined markets in the economy (e.g. pharmacy, information technology, and engineering) have more political power within universities than the social sciences and humanities. The Reluctant Star named these disciplines, as well as medicine, as having more representation on university-wide committees. Clearly, the economic reality has created a discourse around the utility of an academic's work that has immense implications in the political processes in the research-intensive institution.

Institutional politics

All participants agreed that the current oeuvre of the university is one dictated by money: the having of it and the getting of it. Those disciplines with money have power in the university, period. The group interview participants focused on this in particular. Recall the Thinker's astute observation on Education's place on the proverbial totem pole: "the system privileges production over practice; performance over meaning". The Neo-liberal agenda's main interest not in teaching, but in information and its delivery." While all ten participants saw a move towards what The Thinker tagged as "grantsmanship" as unavoidable in a time when government funding for university is decreased, they saw the attendant politics of this as dangerous. Since the Arts, Humanities, and Education do not have markets associated with them, they are seen as unworthy in the hierarchy of the system.

The statement "[o]ur universities are far more concerned with selling products than education" (Fisher & Rubenson, 1998, p. 96) seems to be fully supported. Buchbinder & Rajagopal's (1996) observation that universities are now actors in the market, selling intellectual property and calling this activity "service" was also acknowledged. With significant cynicism and distaste my participants noted that the drive for efficiency, productivity, and accountability, or "How much money for how much knowledge?" comprises the foundational psychology of their work environment. This can be seen in the moment in the group interview where the participants joked with biting irony that they were part of the 'factory of education' instead of the 'faculty of education'. The Reluctant Star's retelling of the attempt to close the faculty of Education at his university, and the other group interview participants' utter lack of surprise about it illustrates the dramatic political implications of this economic state of affairs. The description of the Faculty of Education as having less power because of its connection to a public service rather than industry soundly supports that same claim in the literature (e.g. Skolnik, 2000; Tierney, 2001).

Roles and Expectations: Endurance Juggling

It was profoundly evident from all participants that they did indeed experience workload intensity that is stressful. They had lots to juggle in terms of their jobs that overlap (Krahenbuhl, 1998; Kreber, 2000). Between attending to the requirements of academe that privilege the research function over teaching and participation in governance, and the teaching and service requirements of the field, it would seem they do indeed "serve two masters" with value sets that differ widely (Cole, 2000; Knowles, Cole, and Sumison, 2000). My participants reflect the 'fact' of stress noted in the literature (Arnold, 1996; Barnes, Agago & Coombs, 1998; Boyer, Altbach, & Whitelaw, 1994; Fisher, 1994; Marcy, 1996; McElreath et al, 1996; Thorsen, 1996; Tytherleigh, Webb, Cooper, & Ricketts 2005; Wilson, 1997).

Among all their functions, especially being "meeting-ed to death" (The Careful Explainer), they had reduced time to put towards research and publication. Recall The Motivational Speaker describing how "they keep you in meetings all day, you also have to teach classes", and his consequent response of protecting his personal time so that he did not have to write "late at night". "Money at the margins alters faculty behavior" (Slaughter &Leslie, 1997, p. 16) is obviously illustrated by this remark, which in itself is illustrative of the group at large.

Stress

For all participants the oeuvre of their work life took focus away from what they personally valued more (freedom of intellectual pursuit and the training of future teachers). All observed that it also fosters competition that compromises collegiality and community. The literature does not discuss how academic capitalism for these professors near the bottom of the institutional pecking order has created a serious anxiety and an overcompensating drive to prove their worth. What became clear in the group interview was that this manner in which the Faculty of Education is devalued has been internalized by some education professors, those who seem obsessively bent on assuring that Education 'measures up' to the Humanities. The group interview participants were concerned that a totally unnecessary anxiety was fuelling this chasing around.

Perhaps Fisher & Rubenson (1998) said it best: Professors will continue to encounter "an intensification of work practices, a loss of individual autonomy, closer monitoring and appraisal, less participation in decision making, and a lack of personal development through work" (p. 96). My participants loudly echoed this perspective. In fact, workaholism was seen as the absolutely absurd tradeoff for success. Some were resigned to the reality of it and offered strategies for multiple payoffs in their work, such as researching their teaching and integrating their research into their work, and others displayed resistance, saying that a personal re-examination of one's values and reconnecting with one's integrity are the keys to avoiding ill health.

Faculty evaluation: The currency of success

The evaluation of faculty in this economy was seen as too politicized; if "power determines truth" (The Reluctant Star), the truth of effective work in all three traditional areas of professorial work lies with those who have the power of money. And as these professors see it, they are being evaluated on criteria that are not only inappropriate for the complex work education professors do, but also apparently absurd. Recall the Court Eunuch's remark that work in the various disciplines on a campus are too diverse for standard comparison, but the university central administration moves further and further towards a measurement system to enforce that, which of course has effects on academic freedom. It is also hypocritical, as pointed out by The Reluctant Star: "So, why is the president then saying I need to do more research, when he himself isn't doing more research?" Here we hear clear and confident resonance with Cole (2000, pg. 36) who pinpointed that professors feel forced to "veer towards what counts", and Skolnik (2000) who outlines clearly why the evaluation system and what it privileges does not fit. Specifically, being a professional school requires connection with the profession, which takes time; research generated from this connection is applied and therefore less scholarly in the eyes of the system.

The group interview data also clearly show that the "rules" of evaluation are highly political and fluid, based not only in the politics of what counts in the industry-connected disciplines, but the very individual commitments of the people who sit on the various boards. In addition, very little communication occurs around the ‘rules’; they are foggy and change. The literature did not seem to address these two vital points.

Critique: The Personal Iimpact of the System and the Worklife it Creates

It is here that I feel my findings offer some significant contribution. Broadly stated, these professors, without doubt, feel that the stresses around them, and their psychological and emotional potentials, have affected their sense of self.

Recall the more dramatic examples: The Careful Explainer’s concern for how the success push compromised her parenting; she could not be a good mother and a good scholar at the same time. The Storyteller was coldly told by a juror for a funding body that his career’s worth of work—his very spiritual vocation and his professional identity—was not a contribution to the field. The Thinker showed me his sense of pain—“agony”—over how the competitive craziness made him feel unworthy, in fact, intellectually incapable. The majority of the participants depicted that, as professionals, they did not feel valued like other academics.

My findings flesh out the literature on how professors of education react to their work-life context (e.g. Acker & Feuerverger, 2004; Badali, 2002; Beck & Kosnik, 2002; Cole, 2000; Hazlett, 1989; Karpiak, 1996; Knowles & Cole, 1998; Knowles, Cole, & Sumison, 2000; Kinnuncan-Welsch, Seery, Adams, Bowman, Joseph, & Davis 2000; Tierney, 2001; Weber 2000). My research participants indicated their senses of anxiety, alienation, and frustration with the emotional force of their own words. We can see—thanks to their courageous frankness—how these people feel in this set of circumstances.

The Careful Explainer's comments about the disconnection between her professional achievements and success in her home life echoes Wager's (2003) contention that women who are mothers face significant difficulties and often have to sacrifice something of themselves to garner accomplishments in academe. All the women, in displaying their commitment to collaboration, which is not officially valued, and their distaste for that devaluation, lend further credence to Acker & Feuerverger's (1996) observation that Canadian women education professors "feel bad" in the effort to "do good" (p. 421).

Modes of Response

All displayed, in their own way, that this productivity drive is taking on absurd, alarming, and inhumane proportions. Two general patterns (along gender lines) of response to this crushing environment seem observable, but both were rooted in the same set of values and therefore professional identity. First, most research participants demonstrated an overt individualist resistance, as exemplified noticeably by the Court Eunuch, the Storyteller, the Family Man, the Reluctant Star, and the Motivational Speaker. They were purposefully choosing not to let their sense of self worth be damaged by the absurdity of being 'graded' by unfair rules, even though they were offended. They have resolved to 'do their own thing'. Second, there was a quieter determination to ignore the crass individualism inherent in the evaluation practices, and simply continue to collaborate within the university and their education publics. This was exemplified by the Team Player, the Professions' Servant, and the Careful Explainer. They indicated they would wait for, and subtly influence, change. The Professions' Servant displayed this when she critiqued the individualism in the academic profession and said : "If I believe that the only way structures change is by changing them because I'm *part* of them, then I just have to value the fact that people work collaboratively and that's life." The literature did not indicate this pattern of response directly, but echoes of it can be heard in the conviction-laden statements of the scholars advocating a different evaluation of their work as noted above. It also seems clear that these participants are determined to show their professional authenticity, as they show congruence between values and actions (Cranton, 2001; Palmer, 2000). Recall Palmer (2000) believes that it is an educator's "deepest calling to grow into one's authentic self, whether or not it conforms to some image of who [s/he] ought to be" (p.16). These professors, in their own ways, are countering ideas "imposed by people or political forces hell-bent on keeping [them] in [their] places" (Palmer, 2000, p.42). These professors' interviews show critical reflection on self, other, relationship, and context" (Cranton & Carusetta, 2004, pp. 20-21). They also showed authenticity because they cared about meeting the expectations of all the parties that are invested in their work (academe, students, and their professional publics). This led to commentary on their roles being valued equally.

Blue Sky Thinking: The Ideal Worklife

All agreed (and the group interview participants most particularly so) that the premises behind the evaluation process are a direct interpretation of what counts in other fields. For education, these premises need to be thoroughly re-examined by all levels of university administration. Education needs to have its own code of evaluation that reflects its uniqueness, is fully transparent, and speaks to the community values that identify the field. Here there is congruence with Tierney (2001) and Shen (1999), who state that Faculties of Education should have their own system of evaluation, as well as Cole (2000) and Skolnik (2000), who both flesh out this call with descriptions of merit that hinge on collaboration with the profession and therefore acceptance of applied research.

Data from the group interview in particular reveal that the intrinsic value of the contribution of the Faculty of Education needs to be fully appreciated by its own members. Some participants thought it was imperative that education faculty develop pride instead, and show the rest of the university that their lack of understanding of education professors' work was the issue. Education professors have to market (and this was used with fully conscious irony) themselves differently not only to regain collegial respect, but also, apparently, to gain political respect within the institution. Tierney (2001) and Shen (1999) had stated precisely the same thing.

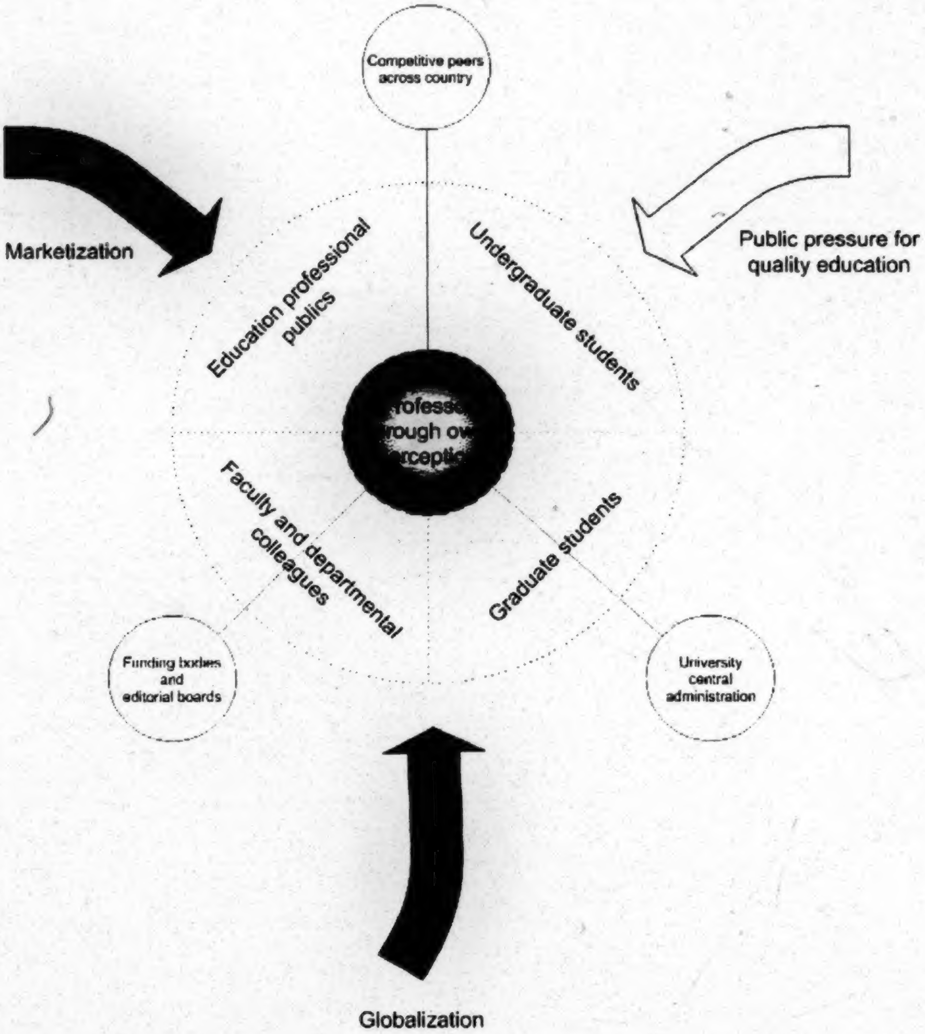
Concluding Thoughts on Findings

My thesis can be broadly summarized in the following manner. The mid-career education professors that took part in this study understand their work as a juggling of duties and role that are delineated by a system that privileges production, research over teaching, and individualism. Their reaction to this state of affairs is stress, bouts of feeling diminished and dehumanized, and alienation. Consequently, their sense of professional self can become intensely pressurized. Acting on their value code, they resist this set of circumstances, and thereby display authenticity. They call for being treated with decency. They want to see change that incorporates a valuing of community and shared purpose into the conceptualizing of "merit". In light of my findings, it seemed the heuristic device derived from the literature needed adjustment.

New Heuristic Device

Similar to the first device, I created this one to illustrate holistically how my participants saw the education professor amid parties and forces that have impact. This modified diagram is again a tool for my understanding; hopefully it is also helpful to the reader.

Figure 2


Competitive peers across country
Marketization
Public pressure for quality education
Education professional publics
Undergraduate students
rofess
rough ow
rceptio
Faculty and departmental colleagues
Graduate students
Funding bodies and editorial boards
University central administration
Globalization

External influences on professors' work

The reader will note that this diagram does not depict the parties and forces as equal and discrete influences on the professor, as they were in the first diagram. Here, the immediate influences around the professor are students, departmental and faculty colleagues, and educational professional publics. I separated the students due to their different requirements of professors. I conflated 'departmental colleagues' and 'department and faculty evaluation bodies' from the original diagram into 'departmental and faculty colleagues' for this diagram; the participants referred to them as both competitive and collaborative peers. Education professional publics has been moved into the professor's inner circle, since it is now clear to me that this group's expectations is more immediate in the minds of professors than I originally understood. The participants all discussed a sense of vocation related to working directly with their professional publics and helping them. The professor is still at the centre of the diagram (in a more vibrant green, symbolic of my study providing some details of individual professors' perspectives), but here the line around the professor is broken, indicating that the professor is not isolated from the influences immediately around him/her. Those influences are also encased in broken lines: they all can affect each other, blur into each other, and are therefore not particularly discrete. As such, the professor must prioritize his or her workload based on the codes of merit and evaluation that surround him or her. University central administrators, funding bodies and editorial boards, and competitive peers across the country participate in forming these codes. They occupy separate but connected spheres outside the professor (depicted as a tripod overlaid on the professor and immediate influences). Together, in interpreting the political environment of the university (e.g. less money from the government necessitates increased entrepreneurialism), they raise the proverbial bar of performance (e.g. pure and individual research productivity is meritorious work). As such, they also participate in the professional identity formation of the professor; note that these groups are a different shade of the professor's green. Marketization and globalization have been split (they were depicted as one arrow in the previous diagram) to show that they are distinct forces that are interpreted and operationalized by different people. Public pressure to improve education remains as an external force. I chose red for the marketization arrow to indicate that my data show, from the professor's perspective, that it is the most potent of the external forces. It enters the professor's fluid environment (depicted with the broken lines) and can essentially squeeze everything it comes into contact with: the professor must prioritize work in a manner that goes against his or her values in an attempt to reorient his/herself "towards what counts" (Cole, 2000, p. 36). The individual professor's sense of academic freedom can also be compromised (Cole, 2000). My participants experienced stress from the work overload related to juggling their roles, diminishment, and alienation from each other and their sense of vocation.

Implications for Further Research

The conceptualization of the education professorship depicted in the heuristic device above was not intended as formal theorizing. From a modernist perspective, this conceptualization would require testing before it could be canonized as theory. It could be tested through more quantitative research methods with a wide sample of contemporary education professors, in order to ascertain its accuracy and wider generalizability. This heuristic device could also be used in both quantitative and qualitative work with education professors who hold administrative positions in their departments and faculties in order to tease out their understandings of the dynamics of the forces around the education professor.

My participants' observations about the fluidity, hypocrisy, politics, and lack of transparency of the rules of "what counts" as merit indicate serious ramifications for chairs, deans, and perhaps even central administrators. These people, as the system's "gatekeepers" (The Careful Explainer) obviously grapple with the balance between standards and unique expressions of merit that are more fitting to other disciplines. The Court Eunuch's recollection of his meeting with his chair suggests that chairs seem squeezed between using the rules and fostering community in their departments. A cluster of issues seem imbedded here. For example, it might prove useful to investigate how chairs and deans in education departments understand and experience their leadership role, given that they are to 'lead' their peers. Asking them about the evaluation process and its particularities would reveal much about any pressures they may be under. Another potential avenue of investigation concerns what chairs of education departments and deans of education faculties feel able to do regarding the politics of the evaluation process and any potential barriers to changing the evaluation of education professors' work.

Given that this study presented education professors' feelings of stress and alienation, and their coping mechanisms, it seems prudent to investigate what can be done—by leadership as well as professors themselves—to bridge the economic realities of academic capitalism and faculty well-being and vitality concerns such as stress load and personal diminishment. My participants' desire to be appreciated as individuals with a vocation seems to point directly to the ideals of transformational and spiritual leadership. It seems they might like to see these ideals in action. Therefore, asking education department chairs and education faculty deans what they know of these leadership styles might be enlightening. They might then be asked if they see a place for formalizing notions such as a common purpose and valuing the whole person, thereby creating vitality. It would be very interesting to inquire whether, in their opinion, spiritual leadership, as discussed by Fairholm (2004) and Kinjerski (2004) can work in a research intensive university's context.

An important caveat to this study is that it set out to hear the thoughts of mid-career education professors. The fact that my data show significant dissonance with past expectations and values is therefore very understandable. New professors, however, have been socialized differently. That said, it might be interesting to investigate how pre-tenure professors understand and react to the code of merit in their workplaces, and how they might see their sense of self affected. Returning to the role of leadership, it might prove useful to consider what chairs can do to mediate the experiences of their staff, given the diversity in their experiences.

Implications for Practice

I believe my study contributes to understanding a contemporary phenomenon: the politics of the knowledge economy can have a profound impact on a professor's sense of self. A hollowness creeps into their impression of their work. It can lose personal meaning. Once that occurs, vitality is diminished, perhaps even lost. This situation should be of utmost concern for departmental, faculty, and central (university-wide) administrators at research intensive universities. For these people, institutional excellence (or the reputation of it) is fully in the hands of professors. If professors are not vital, their productivity and potential excellence shrinks, and the reputation of the institution declines (Walker, 2002). It is in the best interest of administrators to understand this impact and work against it (Cole, 2000; Walker, 2002). It seems that tenets from transformational and spiritual leadership have a place in this endeavour.

After talking with my participants, I am convinced that the principles of transformational and spiritual leadership would help alleviate the strain they feel. Given that a participatory governance style that ostensibly operates through collegiality is already in place at many universities, the groundwork is set for revisioning relationships between professors. A humane regard for each others' talents and limits can begin, along with that a fruitful discussion around merit, in order to ensure it is conceptualized and operationalized according to shared values. As education professors already display a sense of vocation through their work, leaders can harness that through ensuring that mission statements and evaluation practices fully coincide. They can then communicate with full and equal transparency, such that the crazy chasing of the Sumo wrestler on roller skates does not result in a personal or communal decline in faculty vitality. However, it seems to be common knowledge that many leaders chosen or appointed to their roles in universities have little or no formal training in leadership. Leaders that are familiar with these newer leadership styles, as symbolized by my data, will change the work situation of education faculty, and therefore revitalize them more uniformly and consistently. The following discussion presents ideals that chairs and deans in education faculties may find useful as they pursue individual growth as leaders. These tenets might well form the foundation for formal training programs for chairs and deans in universities.

Useful Tenets From Transformational Leadership

According to Hoy & Miskel (2001) transformational leadership is characterized by the following features:

- Transformational leaders are managers of meaning, and exhibit inspirational, visionary, and symbolic or less rationalistic aspects of behaviour.
- Transformational leaders emphasize the importance of the followers' emotional responses to their leader's inspiring vision.
- Transformational leaders tend to be in the upper levels of an organization, whereas transactional leaders are at lower levels and are in face-to-face relationships with followers.

Chairs, deans, and central administrators might find it fruitful to reflect on how they enact leading their peers. They might ask themselves if they are transformational leaders according to the aforementioned features. They might also consider whether they believe it is a style of leadership that they, with their unique personalities and skills, can engage in sincerely.

Transformational leaders build commitment to the organization's objectives and empower followers to achieve these objectives. Followers expect this kind of leader to:

- Define the need for change.
- Create new visions and muster commitment to these visions.
- Inspire followers to transcend their own interests to pursue higher order goals.
- Change the organization to accommodate their vision rather than work with the existing one.
- Mentor followers to take greater responsibility for their own vision, and those of their colleagues. Followers become leaders and leaders become change agents and, ultimately, transform the organization. (Yukl, 1998, cited in Hoy & Miskel, 2001).

These objectives are potent for a leader's self-examination.

What is interesting here is that transactional leadership is characterized by a higher level of trust and identification with the leader. This trust is channelled into achieving exemplary performance through its effect on motivation. At the centre of this style of leadership are the values and beliefs held by the leaders; when they express these, they can unite followers, and also change the follower's goals and beliefs in ways that produce higher levels of performance, and hopefully, satisfaction. As another reflective exercise, chairs and deans could reflect on their perception of the level of trust in their spheres of influence. They could initiate dialogues with their colleagues in order to receive feedback on their perceptions. This dialogue would be mutually enlightening, because it seems to be a truism that professors do not see themselves as followers of a chair or dean, and chairs and deans seem to grapple with their roles being a unique mix of egalitarianism and administrative hierarchy. Dialogue around these issues could bring about changes perceived to enhance trust and motivation, which would have effects on faculty vitality.

What is also remarkable is that this style of leadership is not seen as a replacement for transactional leadership, but as a complementary style in which leaders pay attention to things that are not a high priority in transactional leadership. Bass (1998, as cited in Hoy & Miskel, 2001) observed that transformational leaders go beyond exchanges and agreements of rewards by using one or more of the following four I's:

- Idealized influence: The fostering of trust and respect in the followers provides for their acceptance of potentially radical change. Because leaders are respected, admired, trusted, and identified with, followers want to emulate them. Leaders are role models, demonstrating high standards of ethical behaviour, sharing risks with followers as well as setting and attaining goals, considering the need of others over their own, and using power to move individuals towards the vision, but not for personal gain.

- Inspirational motivation: This changes the group members' expectations; they begin to believe the organization's problems can indeed be solved. This motivation comes from leaders engaging others in creating visions, and communicating clearly their expectations. Followers want to meet these expectations, and a sense of community rises. In this sense, inspirational motivation can change the culture of an organization.
- Intellectual stimulation: Transformational leaders want followers to be creative problem solvers. They ask them to be innovative by questioning assumptions and encouraging the followers to approach problems in new ways. In fact, transformational leaders facilitate un-learning of old ways of doing things, including going so far as to remove unexamined fixations on procedures. They also do not publicly criticize group members for mistakes. Leaders establish a climate of constant critical thinking, and insist on receptivity to change. In return, followers foster the same critical thinking in the leader.
- Individualized consideration: Transformational leaders very particularly attend to each individual's needs for achievement and growth. The diversity of the people who work with them (personality, needs, values) is recognized and accepted. Communication is key here, especially as it is enabled by skills such as active listening. Leaders use this personalized

> understanding to mentor others through creating avenues of learning in a supportive environment, so followers may continually develop their potentials, and take responsibility for that personal and professional development. They themselves are facilitated into leadership.

These four I's hold considerable sway when one considers how chairs and deans are elected or appointed to their roles. Those pivotal in choosing colleagues to fill leadership roles could potentially assess them using these four I's. Practicing administrators could also use these four principles in a reflective self-assessment of their leadership.

In the discussion above elucidating transformational leadership, echoes of Fairholm's (1998) conceptualizations of "leadership as a values-displacement activity" and "leadership in a trust culture" are undeniably present. Clear and genuine communication, and a clear understanding of each other's perspectives is the key to building that culture of trust. Trust and confidence in the leader is enhanced, and soon becomes reciprocal. Eventually the leader is facilitating a group of vital individuals working together in an egalitarian fashion rather than a group along linear hierarchies. A desire for this kind of clear communication and trust was present in my data. University leaders can utilize these principles in order to ensure the genuine vitality of faculty. My participants, in saying they wanted personal regard and decency, also seemed to suggest this.

Evolution to Spiritual Leadership

Fairholm (2004), in discussing the hierarchically organized perspectives of leadership, observed that leaders higher up in the organizational hierarchy are more likely to subscribe to higher order perspectives such as transformational leadership, and are more likely to observe a change in their perspectives as they advance in the organization. In his empirical work, those with more time in service had developed the perspective of spiritual leadership.

It would be interesting to research whether these contentions bear out for central administrators in research-intensive universities. When these observations are considered in light of my findings, it seems that any true shift in leadership approach needs to come from central administration.

Spiritual Leadership

Education professors have a strong sense of vocation about their work; they wish to serve their professional publics and inspire future educators. This theme of service and inspiration is also the central tenet of spiritual leadership. Given that my participants called for leadership that showed appreciation for their professional values, it seems this style of leadership might indeed be à propos.

M.R. Fairholm (2004), building on G. Fairholm (1998), articulated key aspects of spiritual leadership. The approach to followers is based on the notions of inspiration, "liberating followers to build community and promote stewardship" (p. 582), and articulating an organization-wide service orientation. "[D]eveloping and enabling individual wholeness in a community (team) context", "fostering an intelligent organization" (p.582) and setting moral standards for organizational activity are the tools and behaviours utilized. All of this is implemented by relating to individuals in a way that privileges the whole person; this holistic awareness is necessary to raise individuals to higher levels of self-understanding and action. Because the best in people is freed in this motivating environment of self-improvement, self-improvement in fact continues, and this affects the culture of the organization: it becomes a very productive community with a common goal of service.

My data show that education professors want to be seen and appreciated as individuals, and are driven to self-improvement and the betterment of others. This style of leadership seems perfectly suited to their code of values. Leaders could use these notions as well as Boyer's (1990) discussion on community—that they function best when they are purposeful, open, just, disciplined, caring, and celebrative—to establish the work environment my participants envisioned.

Leaders can turn to Kinjerski (2004) to bring about change in the Faculty of Education. My participants, to the degree that they shared a common set of values and a common professional identity, reflected what she has called a strong organizational foundation. They consistently reflected upon many values, and the congruence in my data reveal that their reflection is, in a manner, collective reflection. They displayed a sense of a mission—an intention to contribute to the overall good of society. However, the university that these participants work in seems to be weak in the other organizational structures she discussed, such as organizational integrity. The alignment between the work of the organization and the formally stated mission of the organization should bring about a sense of trust and a feeling of honour. Employees feel this makes it easier to be authentic (enacting their own values and sense of life purpose).

My participants, in critiquing the overt individualism, workaholism, and capitalism of their work environment, did not suggest they felt much trust or honour. The Motivational Speaker was clear in stating that his university president did have integrity. However, in making his university a formidable research-intensive one that participates actively in knowledge production and is an engine of economic growth, he "hamstrung" the part of the university that had other missions and diverse foci, including the Faculty of Education.

Kinjerski (2004) has discussed positive workplace culture as an organizational structure. People should feel good about coming to work, and have a sense of comfort with the organization so they can focus on their work. Overall, my participants told me that feeling good about the totality of their work was a conscious choice related to focusing on what they most enjoyed. This tended to be teaching and service to the profession, while the organization privileges research productivity.

A sense of community is another of Kinjerski (2004)'s organizational characteristics that facilitate spiritual leadership. Personal relationships and connection should be fostered. If employees know each other as people as well as colleagues, the opportunity to be playful (sharing fun in the work) can grow, leading to a team mentality. Given that all participants talked about a sense of isolation, it seems safe to submit that they did not feel their leaders were actively fostering community. In fact, they perceived them to be fostering competition and anxiety.

Kinjerski (2004) discusses personal fulfillment as an organizational structure. An organization that creates space for the growth of its employees is one that is vital. Spirit at work is enhanced through having personally engaging work, and being able to show initiative, creativity, flexibility, and autonomy. Spirit is also enhanced when the organization creates opportunities for life-long learning. My data show that my participants were committed professors who found much meaning in different parts of their work. However, in having to gear their work towards successful performance for evaluation, creativity, flexibility, and autonomy were seen as hindered.

Organizations that value and recognize each person's talents, roles, and contributions foster vitality. Kinjerski (2004) calls this appreciation and regard. Overall, my participants told stories that indicated they felt appreciation from their students and the field more than they did from the academic organization. It would seem leaders could improve this organizational structure.

Kinjerski's (2004) last organizational structure is inspiring leadership. Inspiring leaders foster a culture of care, share power and thereby enable leadership in others. They model the mission and philosophy of the organization. This enhances their vitality. My participants, in describing the time they spend at meetings, did indicate that power is ostensibly shared; some decisions are indeed made through democratic participation. However, in critiquing the politics of the evaluation system, and its lack of congruence to their professional values, it was clear that power was not shared here. The participants did not describe feeling inspired by their leadership.

My participants would likely enjoy seeing their leadership engage in reflection and action based on Kinjerski's (2004) premises. Ample opportunity seems available to them to answer the concerns of my participants.

Reflection on Methodology

It has become rather clear to me that my participants' views as outlined in the previous chapter lent sound support to the contentions held in the literature. What I see as novel is the fact that my research went further than presenting how my participants understood and reacted to their work. It teased out the connection between their values and their professional identities. The study also displays parts of my identity, because I have written reflectively about my research process.

How "Self" Figured Into my Study

One very interesting moment that highlighted my insecurities in relation to being a researcher came as I began the data analysis phase. Looking back, the process of interviewing my participants was far easier than the very daunting task of streamlining the data in order to present them in this dissertation. This process was unsettling, because each time I returned to the raw tapes or transcripts, I tended to see something new, and consequently, I felt a peculiar epistemological nausea. In fact the following dream serves as to illuminate my confusion:

> *I am in the middle of a robust thunderstorm, standing on a cliff overlooking an angry, slate gray, rolling sea. Dressed in a gray and heavy monk's cloak, I can't feel the weather, but I can hear the wind, and strangely, it sounds like many people talking at once. I can't seem to move; panic and confusion rise as I try to understand what I'm hearing. That seems a necessity. For reasons I don't understand, I MUST fully comprehend what I'm hearing. I watch my palm as the raindrops collect in it; panic remains in the background, but a certain effortless detachment is rising in me.*
>
> *Very suddenly, I am on a Star Trek holodeck; it's a room with curved ceilings and walls, a bright yellow grid slashing at the*

blackness. I am utterly calm, as if my panic has been magically removed. My sense of detachment is strong, and I feel safe, in control. I still sense the raindrops, but as I look at my hand I see that the drops aren't water anymore, but multicolored morphing marbles. All my attention is focused on this curiosity. They move on their own accord, some slipping through my fingers. I look up, and see that the rain is now multicolored drops falling from nowhere, some of which settle into the grid squares on the floor. They become solid, like pieces of a stained glass window. Fascinating. Other drops remain liquid, beading up and scattering like liquid mercury and rolling away from my feet. Curious, I survey the growing patchwork of colored squares briefly with satisfaction, but I feel a mild alarm at the colored mercury blobs moving away from me.

I suddenly have a container under one arm, round and heavy. I'm initially bewildered at its appearance, but feel duty-bound to achieve the task someone has obviously set for me. I skip around trying to pick up the colored bits that look solid, only to have them morph back into a little puddle in my hand. I can't pick anything up; I have no control. I'm overwhelmed as the confusion and panic very suddenly and loudly returns. And it's still raining...

The colored mercury-like substance, sometimes solid and settled in the grid and sometimes not, was my data. When I asked myself, "Well, what do you know?" (trying to bring about solid squares out of the colored liquid), I saw that there was no concreteness or finality to my interpretation of the data. I realized that even the image of tidy squares shows how my subconscious mind associates order and truth with the rigidity and static nature of geometry, symbolic of traditional science or Positivism's definition of reality and truth, as opposed to the fluidity, dynamism, and interconnectedness more associated with a postmodern outlook on reality and truth. I understand now that any sense of natural or inherent conclusiveness (in the positivist sense) grounded in the data is an illusion. As the active interpreter I will always be able to bring some new dimension to my understandings of the data. In that sense, an "end", a patchwork of colored squares fully visible in its very tangibility, slipped away from me, and was not particularly possible.

My attention to identity was otherwise focused on my participants. I approached my ten participants with an appreciation for the fact that their identities were complex. I accepted what they said to me as related to how they saw themselves. I believed that they said what they did due to the values they held. In essence, a formal construction—identity and its connection to knowing and representing that knowing—were at the heart of my research. In the same manner that my main critique of the literature was "*Who* is speaking?", I was always wondering which aspect of my participants was speaking, and I marvelled at the fact that they were all, likely to varying degrees, performing as they were being interviewed. I would never get to see their 'whole' selves.

So much of the literature appears not only to lack personal and rich detail, but it also subtly communicates that the professors and their data are to be portrayed in particular and fixed ways. Here is the truth, frozen for all time. How thoroughly modernist. No consideration seems to be given to the fact that their understandings are dynamic, partial, and contextual. However, personal understandings are bounded by time; one's impression of one's situation changes with time, under the influences of various events and people, and with cultural and institutional changes. Additionally, understandings will always be partial due to the complexity of the person and that person's ability to offer a 'full' and 'complete' rendering of him/herself in any research process. Poststructuralists hold that identity is the current totality of one's subjectivities, and one's identity is tied up with the identities of others. One does not have a unified and static self. Furthermore, one can never truly know one's multiple selves fully, due to the mechanisms of the subconscious mind. Finally, as poststructuralists tell us, language is inadequate at representing reality, which is dynamic and perspectival. The literature on education professors seems weak in displaying these postmodern considerations.

My study foregrounds my awareness of these ontological and epistemological issues. Moreover, as evidenced by the reflective thread in this report, my study foregrounds, fully and self-consciously, that I, with my multiple selves, interacted with the selves performed by my participants. I was the meaning maker, and I must be fully aware of the many subtle influences my various selves contributed.

Finally, the absurdity of addressing these issues in writing, when language is inadequate anyway, prevails. I am led to wonder at the utility/futility of engaging in the research act, let alone the constructing of the research report that is scrutinized for its meritorious contributions by panels of experts.

Interviewing

Interviewing is a complex engagement. What is 'actually' (if that can be ascertained at all) happening when two individuals sit together in conversation? What subjectivity 'comes out to play'? Is that subjectivity present throughout the interview? Do other ones peek in? Do people track this with their conscious minds as they are talking as well as afterwards? What subconscious issues (specifically, in the case of this study, around gender roles, power/being the expert) creep out and begin to form each person's impression of the other?

By presenting my reflections on each participant's persona, I have endeavoured to show the reader my awareness of these questions—my meaning making—and, to a lesser and more subtle extent, I invite the reader into his/her own reconstruction of my participants and their observations. The literary devices of metaphorical names and rich (but self-conscious) descriptions were designed to achieve this.

My participants uniformly thanked and complimented me for my ability to foster ease and rapport through telling them each the personal experience that led to this study, and all personal experiences that led to questions that emerged in the interview. This highlights that my data emerged from conversations where the participants felt safe to 'be themselves' to a degree marked by their comfort level at that moment. I am confident that I did not enter the individual interviews with any conscious biases about each person. Similarly, in my reflections after each portrait, I took pains to reveal the reasons for my associations and degree of connection or alienation with these people.

Gender Role Assumptions: The Women

I was immediately bothered when I perceived the women in my study to be interacting with me differently than the men. I realized that I carried a hidden and troublesome assumption into the interviews with the women: I was expecting them to be more emotionally revealing. I have obviously internalized the idea that women are socialized to be more free with their emotions in public. You will note that I have not said I adhere to the notion that women are emotional and men are rational. I do not. In fact, the men in my life are the more emotional ones, but they have been imprinted by patriarchy and middle-eastern macho lore that only certain emotions are appropriate for public display.

What surprised me was my degree of discomfort. As soon as I noticed a pattern (that the three women were remarkably similar in avoiding the 'How do you feel about that?' question, all the while being friendly, and conducting themselves with a crisp, goal-oriented professional manner) I spoke with two senior female education professors who stated quickly and unequivocally that they were not surprised at my observation at all. In fact, they both said that this is what women have to do—be unemotional, be seen as professionally on par with men. I had suspected this, and was saddened by their validation of the feminist contention that academe has a chilly climate that forces women to hide a part of themselves. Furthermore, I was rather angered at my female participants for upholding the contention by enacting it. All told, my strong reaction to them was fundamentally based in fear: I will have to be this way too if I want to be a scholar.

Gender Role Assumptions: The Men

As noted in the findings chapter, I was pleasantly surprised by the men's openness with their feelings around their work. The reciprocal side of the assumption noted above stands here. I entered the interviews with the subconscious belief that the men would answer my questions and offer their solutions to problems rather than tell me how they felt about the issues we discussed. Another pattern common among the men was their ease with me: as noted in the findings, there was much laughter, tangential but still illustrative stories, and the offering of honest impassioned solutions. You will recall that I was honest in wondering if this was due to my general comfort with men. Each man did say he was very comfortable sharing thoughts with me.

A senior male scholar in my acquaintance drew something fascinating to my attention when I spoke to him about what I noticed. He observed that the men seemed to be showing me a kind of affection, and wondered if the older ones were responding to me as a daughter while the younger ones were responding to me as a 'pretty female grad student'. I choose here merely to speculate that it is very possible that these kinds of subconscious forces came into the interview process. Postructuralism's observations about the unknowable nature of the human mind stand.

Power and Being the Expert

Much of the literature on qualitative research contends that people whose voices are absent in the literature are those in society who are marginalized from the white-anglo-saxon-protestant-heterosexual-middle class 'norm'. Writers state their intention to give voice to these oppressed people. The warning given to researchers is not to abuse their power position in relation to these marginalized people. As established in the literature review, there is a body of literature that considers the lot of professors of colour—they are psychologically jostled by continuing organizational racism. There is also a body of feminist work that states women academics are oppressed by patriarchy under the guise of giving merit to only rational forms of knowing. There is also a body of literature that establishes that education professors feel they are viewed as second-class citizens in the academy because their discipline is an applied one, tied to a social service as opposed to an industry.

However, the literature seems quiet on any power imbalances that might come of interviewing one's professional peers. The situation is more interesting when a student researches professors.

I did not feel like an expert at all. I was the student, sometimes intimidated by the participants, who have the job for which I am training. In my perception, I did not have any power. I was younger, a comparative neophyte, and simply glad they were willing to participate in my study. In this light, the warning to mind my power position was irrelevant. Where are the directives on how to proceed in researching one's superiors?

A Personal Reflection on My Study's Quality

I submit that my data are authentic and trustworthy. Firstly, I followed my paradigmatic profile to the letter. What follows is a checklist of sorts: what did I achieve in light of Denzin & Lincoln's (2000) breakdown of methodological considerations?

Axiology

As for the axiological dimension of this research, my intention to follow the Participatory school of thought's stance on the purpose of research was met: I offered a chance at reflection they took and enjoyed. In keeping with Critical Theory and Constructivism's axiological stance (knowledge that research provides should lead to a sense of liberation, and a balancing of autonomy, cooperation and hierarchy) I feel my participants have accorded me a liberating insight into potential stressors and complications of the professorship. I do not know whether my interaction with them will spur them to balance autonomy, cooperation, and hierarchy in their workplaces, but my recommendations certainly reach towards this goal. Perhaps they will feel empowered, through realizing that they are not alone in their perceptions, to address administration about the current state of their worklives.

Action

This leads into Denzin & Lincoln's (2000) discussion of action as seen by constructivists. I know that working with my participants has brought about an "internal transformation" (p. 174) for me, and I hope that this may happen for them as well.

Control

Regarding control, I adhered to Constructivism: I shared the sense-making effort with my participants through continued dialogue during the analysis phase, particularly attending to their requests and reactions related to how I represented them.

Authenticity (validity recast by constructivism)

Guba & Lincoln (1989) state that good research is one that is fair: all parties in an issue deserve to be heard. As this study's purpose was to investigate the perceptions and reactions of education professors as opposed to chairs, deans, vice presidents, and presidents, *technically* this study is not fair. However, the data here are a possible part of that further discussion.

Ontological and educative authenticity requires that a "raised level of awareness" (Denzin & Lincoln, 2000, p. 180) on the phenomena under scrutiny must occur both for the researcher and the participants. I am fully confident this occurred: I certainly emerged with new understandings of the complexities they face, and the group participants in particular enjoyed discovering that they were united in their understandings. Due to comments from other participants, I know that talking with me gave them impetus to look at their own reactions. As such, I achieved some catalytic and tactical authenticity (Guba & Lincoln, 1989): they were spurred to a small amount of action.

Laurel Richardson's (1994, 1997) "crystalline" validity describes truth as multidimensional and pluralistic, hinging on that person's positionality (in terms of time in history, socioeconomic class, race, gender, sexual orientation, etc.). I believe I adhered to this notion by showing these professors' positionality in terms of values and professional socialization, and teased out the possible connection between their comments and their gender role for the reader. Lincoln (1995) also advocated that the extent to which a text has polyvocality is also a measure of truthfulness. I met this through showing the participants through their own words and body language. I also showed my voice through utilizing Lincoln's (1995) notion of critical subjectivity (displaying awareness of one's part in meaning making). My reflective writing shows clearly why I arrived at this topic of inquiry in the first place, how it figured in my introductory preamble in my interviews, and how and why I perceived the participants the way I did. The reader has been privy to my process of coming to understanding. My voice was counterpointed with theirs.

Voice, Reflexivity, and Postmodern Textual Representation

I believe my dissertation adheres to this cluster of concerns. As already noted, the reader can hear the participants as well as me through a combination of narrative and more formal academic writing. In the excerpts from the interviews, it is evident that I tried to give the reader a glimpse of the interactions with which I was involved. Reflexivity criteria were certainly met: I have been as 'naked' about my subjectivity throughout this process as I feel is possible. I feel the emotional ups and downs I experienced, and the transformational learning I had, are clear.

Implications for the Practice of Qualitative Research

These thoughts are offered with humility, due to my coming to terms with qualitative research as an emerging and engaging process. I certainly feel that more consideration needs to be given to the notion of how to conduct oneself when one is not in a power position as the researcher. Being the student in front of professors, and trying to meet the dictate to display expertise through the writing of this dissertation, did not quite go together. Also, it is obvious to me that research undertaken with the notion of identity at its core has to grapple with the ethical necessity for anonymity. How can you explore as well as hide identity?

Conclusion

Richardson (2001, p. 35) has described writing as "method of discovery, a way of finding out about yourself." This poem reflects this notion.

Eye becomes I

She's little, this girl perched on a walnut
One that floats in Fate's tumultuous river
She's set the task
To read, watch, think, listen

And then write to speak

Then she will apparently grow into an expert
PhD!

But

Reading, thinking, listening
Is for her becoming nervous and nauseous
Some inspire her
With possibilities of being
Others frighten her
With grave problems gone unseen

Expert? Never!

It's never possible to know the totality...

JUST WATCHING THEM AS THEY TALK

She sees
Some answers, yes.
She will be able to write, speak
But soon, she notices that what she was really looking for
Was the patch of riverbank to land on
The one marked "welcome to your future life"

With her eyes
She wanted to see through theirs

And they all gave her scraps of wisdom

What she saw
Was a nugget of self
Conviction
Confidence in her old reactions

Eye
showed her
I

This has been the case for me. While I am satisfied that this study is a sound one, and fills a gap in the literature, it also caused me two instances of incredible personal turmoil. I honestly do not know if I want to enter the education professoriate. I am unsure if I can tolerate the conflicting and spiraling performance criteria, and their problematic politics. However, I am heartened that professors in education want to act, aligning the evaluation norms around them with their values. I would indeed like to be a part of that.

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APPENDIX 1: LETTER OF INVITATION

Date
Dear Dr. (surname)
My name is Nina Erfani. I am a PhD candidate in the Postsecondary Administration program in Educational Policy Studies at the University of Alberta. I am contacting you regarding my dissertation study, entitled *Through the "I" of the Education Professor*. I gathered your name from your university's staff listing website. My intention is to speak to mid-career professors with a maximum of 15 years' experience as an academic about their jobs. My specific research questions are:

- How do the education professors chosen as research participants understand and relate to their work?
- What are their reactions to the professorship as they understand it?
- How has their sense of self been affected by their work conditions?

I would like to ask you to consider being a participant in my qualitative and reflective study. I have enclosed a description of my study. This study has been reviewed and approved by the Faculties of Education and Extension Research Ethics Board (EE REB) at the University of Alberta. For questions regarding participant rights and ethical conduct of research, contact the Chair of the EE REB at (780) 492-3751. If you have any concerns regarding this specific study, please do not hesitate to contact my supervisor, Dr. Joe Fris, at joe.fris@ualberta.ca or 492-0219.

This study would take a maximum of 3 hours of your time, and includes an individual interview and a group interview (described fully below) with the other participants. Please note that the two are NOT BOUND. You would be free to participate only in the individual interview if you wish. The study's design incorporates ample input from participants, even in the form of art or poetry if participants desire it, as its main goal is to offer opportunity for professional contemplation.

If participating in this opportunity for reflection appeals to you, I would ask that you to respond to me by email as soon as is convenient. You will note my working definition of "mid-career" in the Method section of the attached description. Please include in your answer a brief note answering if and how you consider yourself mid-career; this will be helpful to me as I set up this research project. **nerfani@ualberta.ca**

I look forward to hearing form you. Thank you for your time and consideration.
Respectfully,

Nina Erfani, M.A.

Appendix 2: letter of consent

Nina Erfani, M.A., PhD Candidate
Department of Educational Policy Studies
7-148 Education North
University of Alberta
Edmonton, AB
T6G 2G5

Oct. 2, 2003

Dear Dr. (surname)

Thank you for responding to my letter inviting your participation in my dissertation study, entitled *Through the "I" of the Education Professor.* **I would like to invite you to sign a consent form in order to begin your participation in the study**. The consent form is enclosed. Please return it to **[location arranged at the university]** through [internal mail], or email me at **nerfani.ualberta.ca** to arrange a convenient pick-up time. Thank you, and I look forward to arranging our interview!

By way of brief summary, here are the relevant details:

1. This study has been reviewed and approved by the Faculties of Education and Extension Research Ethics Board (EE REB) at the University of Alberta. For questions regarding participant rights and ethical conduct of research, contact the Chair of the EE REB at (780) 492-3751. If you have any concerns regarding this specific study, please do not hesitate to contact my supervisor, Dr. Joe Fris, at joe.fris@ualberta.ca or 492-0219.
2. The study will be guided by these research questions:
    - How do the education professors chosen as research participants understand and relate to their work?
    - What are their reactions to the professorship as they understand it?
    - How has their sense of self been affected by their work conditions?
3. It is qualitative and Canadian: it will begin to fill in a gap present in the literature. It will be specific and richly detailed: its information may offer additional insights to postsecondary administrators at comparable institutions who might see its results as relevant to reforming policies relating to faculty wellness and faculty development.
4. It will take a maximum of 3 hours of your time.

- It has 2 components that you are **NOT automatically bound** to:

a)A tape-recorded individual interview, lasting 1 hour, that will cover the following:

   i. Your reaction to the notion of being a knowledge worker
   ii. Your description of the nature of your work
   iii. Your reactions to the various expectations you face
   iv. What brought you into academe
   v. Your ability to be authentic through your work

b)A tape-recorded focus group interview (**again, you are not bound to participate in both**) with the other willing participants, lasting 2 hours, that will cover the following:

   vi. Your reactions to the individual interview; any additional ideas you would like to share
   vii. What wellness concerns you see that might be of interest to an administrator
   viii. Your ideal worklives

5. You have the right to refrain from answering any particular questions. You have the right to withdraw from the study at any point without penalty. If you choose to withdraw before the study's completion, all data gathered from you will not be used; it will be destroyed. Conversations relating to withdrawal will be kept strictly confidential.
6. Your anonymity may not be 100% guaranteed, particularly given the nature of focus group interviews and the fact that colleagues around the faculty tend to know one another to varying degrees. **Please be assured that every measure will be taken to remove identifiers from the data, the final dissertation, and subsequent presentations or publications. I guarantee the confidentiality of your remarks in the individual interview, and the consent form for the focus group interview ensures the confidentiality of your remarks in the focus group interview, should you choose to participate in it.** To this end, you have the right to comment on and edit all transcripts, reflective notes, and analyses as part of the iterative nature of the study.
7. Your comments do not have to be limited to anonymity. Since one of my study's main goals is to offer you a chance for professional contemplation, its design incorporates opportunity for ample input from you, even in the form of art or poetry if you desire it. I welcome your reflective commentary throughout the duration of your participation and the process of my analysis.
8. The transcripts and recordings will be appropriately managed and duly destroyed.
9. Only excerpts from the edited transcripts you approve will be used for subsequent conference presentation and publications, and you will be provided with a summary of the dissertation if you wish.

Consent to participate in the study entitled *Through the "I" of the Education Professor.*

I, ____________ (please print your name), agree to participate in the individual interview related to the above discussed study.

Signature:__________________
Date:______________

I, ____________ (please print your name), agree to participate in the group interview related to the above discussed study.

Signature:__________________
Date:______________

Researcher's name____________________

Researcher's signature_________________ Date:______________

Appendix 3: Interview guide

Hello Dr. (surname). Here is a loose guide for our interview. Please remember that my goal is to leave with YOUR understanding of your job and worklife, so if you want to add anything, please do.

For the 1 hour individual interview, the following questions will serve as a framework for an open-ended conversation:

In relation to RQ #1: How do the education professors chosen as research participants understand and relate to their work?
What brought you to academe?
What image or preconceptions did you have about academic life?
How would you describe the nature of your work? (What are the expectations you face?)
Do you feel academic work has changed since you began? If so, how? Why?
What image do you have of academics or academic life?

RQ#2:What are their reactions to the professorship as they understand it?
How do you feel about/react to the various expectations you face?
Do you consider yourself to be a knowledge worker in a knowledge economy? How do you feel about this role?
What parts of your work bring you satisfaction? Stress?
When someone were to ask you "who are you?, how do you answer? (how much of your identity is connected to "professor?"

RQ#3: How has their sense of self been affected by their work conditions?
What do you value most and lest about your work?
Do you feel you are able to be authentic in and through your work? (are you able to "be yourself"?)
Do you feel you have say in your worklife?

For the 2 hour focus group interview, the following questions will serve as a framework for an open-ended conversation:
What reactions did you have to your individual interviews that you'd like to share?
Are there any additional thoughts or feelings you would like to share / compare/ test?
What wellness concerns do you see arising from our discussions that might be of interest to an administrator?
What do your ideal work lives look like?

How does that image make you feel about yourself?
What are the benefits of that ideal work life?

Appendix 4: Group interview consent form

In keeping with the requirements of the Ethics Review Board of the University of Alberta, I must secure your agreement that the details of today's group interview related to the study entitles Through the "I" of the education professor, conducted by PhD candidate Nina Erfani, remains confidential.

I ask that you do not discuss this conversation among yourselves or with others when it is complete. This will protect you as well as non-participants.

I, ____________ (please print your name), agree to the principle discussed above, and will not discuss this interview with my fellow participants or others once it is complete.

Signature________________ Date:_________________

Researcher's signature____________ Date:_________________